

Zion's Herald



WEDNESDAY, NOVEMBER 21, 1900

A SONG OF GRATITUDE

BECAUSE Thou hast regarded us with mercy and with love,
So that Thou didst send Jesus, our Redeemer, from above ;
Because Thou hast the promise made
That if on Thee we call for aid
No good thing we shall be denied,
I thank Thee, I will praise Thee, O my God !

Because the life eternal Thou hast promised through Thy Son,
That in His dear, all-conquering name our victories are won,
And in that precious name is given
The crown of life, the way of heaven,
While earthly joys are sweeter made,
My soul shall magnify Thy name, my God !

Because Thou dost bestow, today, the very boon I need,
With "new supplies of grace" each day Thy hungry child dost feed,
And midst life's trials, toils and tears
Thou art a refuge, when my fears
Like tempest clouds blot out my sky,
My grateful soul shall bless Thee, O my God !

Because, though gloom ensbrouds, before still shines Thy quenchless
light,
And bere Thy love has been a stay, a comfort, in the night,
I know that in death's shadowed vale
That love and comfort shall not fail ;
I need not fear if Thou art near,
But alleluias raise to Thee, my God !

Written for Zion's Herald by
Meta E B Thorne

EL Moore

LASELL SEMINARY FOR YOUNG WOMEN

"The Only School for Young Women Only, Under the Auspices of the M. E. Church in New England"

I wonder if the Methodist people in New England want to know about their school. But some will say, "It is not our school," because it is not owned and managed by one of our Conferences. Well, to judge by the financial history of most of the schools that are in that sense "ours," I think we ought to be glad that some one besides Conferences does manage Lasell for us. It has tried to be Methodist, in the best sense, but has never begged of you — in that respect it has not been Methodist. There have always been a good number of the brightest and best people in our church who have appreciated Lasell's advantages, and sent their daughters. But the majority of us have not sent our girls. It is not so easy to keep a Methodist school without Methodist girls. The other churches are crowding you out. For my part I like the other girls very well. For all I can see they are as bright, as polite and as good as the Methodist girls. As a fact Lasell is just as Methodist as any of those owned by the Conferences, or as B. U., or as Wesleyan. And it is going on so. And if you don't send your girls it is your loss.

Well, then, our Lasell is just as prosperous as ever. She turned away for want of room nearly forty applicants this fall. If you want a place for Sept., 1901, you would better apply early in the spring. There may be a vacancy or two at Christmas.

Did you ever reckon up how superior are Lasell's advantages? It gives back to its pupils a larger proportion of the money paid in than any other school in New England.

C. C. Bragdon.

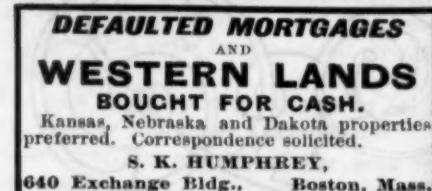
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The Most Desolate of All

LUCY RIDER MEYER.

OUR pity runs over for blind children, or for the deaf and dumb, but even the poorest of these are reached by our schools and asylums. But the little sick children of the slums, the chronic invalids, the crippled or paralyzed children shut up in dim and dirty homes, alone often, neglected always, what is being done for them? A glimpse of the country, winter or summer, would be an unimagined delight to them. They have never seen a hill or river, a tree or flower growing. One little sick girl found by a deaconess had been confined to a dark room so long she did not even know day from night. The ordinary fresh-air work does not reach this class.

It is a comfort to know that the Watts de Peyster Home for Invalid Children, on the west slope of the Berkshire Hills, has been opened to reach this class of children. It is managed entirely by our Methodist deaconesses. It will shelter seventy at a time.

One day last summer a whole coach load of children from the city was brought to the door. Deformed, bent, crippled, pale, they still screamed with delight. Some were carried in and laid on beds by the windows to lie and gaze at the trees — joy enough for days. Every one who can walk or hobble gets out under the old pines. They find berries, an apple tree! We cannot understand the wonder of it to the little ignorant, shut-in minds. Everything good, they naturally conclude, must grow on trees. "Please, ma'am, will you show me the apple-pie tree?" asks one in innocent sincerity.

One of the children was so nearly crazed by the brutal treatment of a father at home that when any one approached her suddenly, even on the kindest errand, she would scream and cry out: "Oh, don't whip me! I didn't mean to do it." It was weeks before she yielded to love and care and the helpful climate, but she is getting well now. A boy who in his dismal home was having thirty epileptic convulsions a day, never had a single one after coming to the Home. The pitiful condition of the children knocking at the door for admission would melt a heart of stone.

This Home is very poor. The deaconesses who are in charge give their time, working entirely without salary, but there is no endowment or support save only the contributions of friends as God touches their hearts to help these "least" of all His little ones. There must be plain food for deaconesses and children, and there must be coal. The Home is in sore need just now. Unless our friends help we must refuse many a suffering little one pleading for admission. If only the coal bill of \$200 to keep the great house warm this winter were paid, it would be a great burden lifted. Who will help by sending a dollar, or five, or ten toward this bill? Who will make his own Thanksgiving Day brighter and sweeter by helping even a little to lift these frightful burdens from a little child's innocent shoulders? What mother will thus return a thank-offering for her own little bright-eyed, strong-limbed child? Or for the little one safe sheltered forever in the Upper Fold? Send money or gifts direct to Miss S. L. Smith, Verbank, Dutchess County, New York.

To Our Subscribers

The Boston Clearing House Association has made a new Collection Schedule, which went into effect July 1. On account of this it will be necessary for those who send us checks in payment of their subscriptions to send ten cents additional or obtain a draft on Boston, Providence, New York or Philadelphia. We cannot accept checks on which there is a charge for collection unless the cost of collection is included.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Illness of the Czar

Nicholas II. has never been a strong man physically, and the official announcement, that he has typhoid fever may well occasion alarm. More than a year ago rumors of the state of his health induced many well-informed authorities to predict an early abdication. It was about that time that the report gained currency that he had been treated by a German specialist with gratifying results, although it was intimated that the treatment was of the heroic type. It is impossible to learn what the condition of his health has been during the last year, but it may be safely asserted that Europe has been most solicitous to ascertain. Whatever the true situation may be, it is universally believed that the peace of the world would be seriously threatened should there be any change of rulers in Russia just now. The Romanoffs are dreamers, but it will be a long time before the world will credit the suggestion that the Peace Conference was only an idle dream; they are also schemers, but the sentiment of the world is opposed to the assumption that the Peace Conference was the scheme of a shrewd ruler. Throughout the six years of his reign Nicholas has consistently maintained his attachment to the cause of peace. East and West may well unite to pray for his speedy recovery.

Germany Criticises the Kaiser

The German Reichstag opened last week, and the Kaiser made the usual speech from the throne. There has been some dissatisfaction because he has taken so much on himself, when it was so easy to call the Reichstag together and learn the mind of its members. A considerable part of the speech was devoted to explaining why he had acted on his own responsibility, but he did not succeed in making it clear why he should have let month after month pass by without consulting his advisers, even if the earlier movements of German troops admitted of no delay. Germans are not likely to complain of prompt action at the first, but the excuse that the difficulty of furnishing reliable information prevented him from consulting the Reichstag fell very flat. Large bills of expense remain to be sanctioned, and generous credits must be voted. The ex-

pense of transporting troops alone amounts to almost six million dollars. The total appropriation made necessary by the Kaiser's action will amount to about \$37,000,000, but it is assumed that China will eventually pay all the costs incurred by Germany.

Conservatism in Switzerland

Switzerland has at various times given evidence that she is strongly inclined toward some Socialist theories. She has had the initiative and the referendum for many years; and although her use of the latter has been somewhat spasmodic, nevertheless it has happened that many laws have been rejected by the use of it. The recent election there is an indication of the strong conservative sentiment which prevails. Two amendments to the constitution were submitted to the people. The first provided for the popular election of the members of the Council of States (corresponding to the U. S. Senate), and the second proposed the election of all the members of the Lower House on the same ticket, instead of by districts as now. Very much to the surprise of many people, who have long contended that more officers should be elected by the popular vote, both these amendments were overwhelmingly rejected. This shows the strength of the conservative element, which is sufficient to hold in check all schemes for radical changes. The example of Switzerland has for many years been cited as an instance of popular government based on the commonweal of all its members.

Armor Plate

Congress has for a long time been dissatisfied with the price which the makers of armor plate have charged for their products, and in the last naval appropriation bill provided that if the Secretary of the Navy should not be able to obtain armor plate at a reasonable price, he should proceed at once to the erection of a plant for manufacturing it. The Senate thinks armor plate can be sold at \$300 a ton with a fair profit, but nobody imagines that the Government could turn it out at that price, and it would take two years to establish such a plant. As the navy is in immediate need of about 25,000 tons of armor for the ships now under contract, the Secretary has agreed to pay \$455 a ton for that amount, and it is believed that Congress will approve his action. The price named is \$35 a ton less than these same companies demanded last August, and, deducting royalties, brings armor plate down to \$420. If it can be manufactured for less than \$300, it will be seen that the profits are enormous. At the same time England is complaining that "the importation of American steel bars threatens the extinction of the English

steel industry." It is a poor policy that sells steel abroad so much cheaper than it is sold in the domestic markets, and it is predicted that Congress will insist on the establishment of a plant for the manufacture of armor plate at Government expense in the near future, unless this policy is abandoned.

On the Right Track

One of the largest coal companies in Pittsburgh has inaugurated a plan to prevent strikes among its employees, which deserves success. It has applied for a special charter in order to have legal authority to carry out its plans, which contemplate regular wages, accident and death benefits, old-age pensions, and co-operation. It will afford its twenty thousand employees an opportunity to invest their savings in preferred stock on which they will make regular monthly payments of not less than one dollar a share, and the dividends earned by the stock thus purchased will be applied to pay for the stock for which subscriptions have been made. As soon as full payment has been made, the certificates of stock will be issued and share in the earnings of the corporation. Co-operative associations in the United States have not been as successful as those in Great Britain and other countries, but this new plan, originating with the corporation, has many features that will commend it to the employees, and it is to be hoped that it will succeed. When any considerable number of laborers in the employ of a corporation are themselves stockholders, there is not likely to be any strike.

Extension of Rural Delivery

By the close of the present fiscal year there will be more than four thousand rural free delivery routes in the United States, and the estimates of the Postmaster General for next year contemplate an extension that will more than double the number. This is good news indeed; and when we are also informed that the postal officials are investigating the feasibility of putting the service in operation throughout the United States, it is a cause for rejoicing. The service has been successful far beyond the expectations of its most ardent advocates and commends itself unqualifiedly wherever it has been initiated. The total estimates for the postal service reach \$121,000,000, and of this amount \$3,500,000 is for rural delivery. Although this latter sum is but little more than a tithe of the loss involved in the transportation of periodicals at the nominal rate of one cent a pound, there is likely to be some opposition to it, and it behoves all those interested in rural delivery to bestir themselves to overcome any opposition that may be developed. The Post Office Department has never

inaugurated any plan which contributes more largely to the convenience of the people at large.

Hispano-American Congress

Ostensibly the Hispano-American Congress is called together by the Spanish Government to cultivate friendly relations among the scattered peoples of Spanish blood. It is a new role for Spain to play. She had at one time the most valuable colonies on the face of the earth. She exploited them without mercy. In 1810 the Spanish-Americans broke away from her rule, and up to recent times the Spanish Government never called them anything but rebels. Now that she has lost all her colonies, Spain summons the representatives of these same republics and endeavors to win their trade and friendship through the gentle arts of conciliation and diplomacy. There is no doubt but there is a very kindly feeling for Spain in all the countries peopled by the Latin race, and should her diplomats exercise the same tactful prudence with which she has evolved this new plan, there is no doubt that she will win a large share of their trade and make them at least nominal allies. Another factor which enters into the problem is the feeling that the Spanish-American republics entertain toward the United States of America. It has already been pointed out that during the Spanish-American War their sympathies were overwhelmingly with Spain. They are agreed with Spain that the demands and influence of the United States should not extend south of the Rio Grande and the Gulf of Mexico, and all are united in their purpose to keep the conquering Yankee out of the great region where once the authority of Spain was unquestioned. Whatever may be the immediate results of this Congress, there is no doubt that it was ably conceived, and has in it large elements of promise for Spain.

United South America

There are many signs that indicate that the South American republics are weary of the endless wars which have marked their history ever since their separation from Spain. The recent visit of the President of the Argentine Republic to Brazil and the return visit of President Campos Salles of Brazil clearly indicate that these two great republics mean to come to some understanding so that their united influences may be exerted toward the pacific adjustment of the perplexing questions which are now disturbing some of their neighbors. The diplomatic representatives of these two countries declare that there is to be no formal treaty of alliance, but it is not denied that they intend to exercise a controlling influence in the affairs of South America. It is thought that one of their first endeavors will be to induce Chile to restore to Bolivia some part of the coast which Chile took from Bolivia some years ago, and which resulted in making the latter an interior country without any access to the sea, and hemmed in on all sides by opposing forces. If the Argentine Republic and Brazil are strong enough to induce Chile to grant this concession, and if Chile can be induced to look with favor on this new scheme for the universal pacification of South America, there is no manner of doubt that the South American

republics are on the high road to prosperity. All reports that these southern countries are likely to form a commercial alliance to the disadvantage of the United States may safely be dismissed as without foundation. South America is a large buyer, and she will buy in those markets which offer her the best terms.

Elbridge T. Gerry

For twenty-five years Mr. Gerry has been president of the New York Society for the Prevention of Cruelty to Children. It is not too much to say that no other one man has done so much to render child life more secure and more happy. Children yet unborn will find the daily aggregate of cruelty and abuse much reduced because of his life and work. The debt owed to him is so large that it can never be paid. He has devoted time, money and reputation to the one tireless purpose of saving helpless innocence from the mercenary and vicious exploitation of inhuman parents and guardians. There have been some mistakes made, both by him and by the Society of which he has been the head, and newspapers have vied with one another in their emphasis of these; they have not, as a rule, been as eager to publish the victories he has won for the children and the tireless energy with which he has pursued the corrupters of youth. He has now resigned his office, partly because of advancing years, and partly because he thinks the time has come to provide for his successor while he is still at hand to help him in his work.

Ultimatum from China

China is hardly in the position to issue an ultimatum, but that is practically what she has now done. By an imperial edict, bearing date of Nov. 13, nine of the highest officials have been summarily punished. The victims are included in the list of the most guilty which the various legations marked for punishment, and, while none of them are put to death, it is pointed out that Prince Tuan (father of the heir presumptive) is imprisoned for life, which is exactly the sentence imposed on the murderers of the Empress Elizabeth of Austria and King Humbert of Italy. There are limits which must not be transcended even in an absolute monarchy, and if these nine leaders can be punished to the degree indicated, by the act of the Chinese themselves, it is very doubtful if anything is to be gained by the allies making war for the sake of inflicting more severe punishment. Well-informed authorities declare that sooner than decapitate Prince Tuan the Chinese Government would risk the downfall of the dynasty and the partition of the empire.

Von Waldersee's Proposition

The so-called punitive expeditions undertaken for the alleged purpose of punishing the Boxers have doubtless done more to interrupt diplomatic progress in China than all things else. It is to the everlasting shame and disgrace of both Russia and Germany that the atrocities committed by their troops rival the most heinous crimes with which the Boxers are charged. Von Waldersee now proposes that the Chinese withdraw their soldiers from the territory occupied by the allies, and promises that if this is done he

will cease sending out expeditions. This course should be taken by all means. It is very little that the Chinese Court cares for the lives of a few thousand women and children, so long as it is not molested, and it knows very well that the course taken by the Russians and Germans is sure to inflame the people against all the Western nations. In other words, they are doing the very work the Boxers want done. The proposition to destroy the tombs of the Ming dynasty is so utterly abhorrent, when one remembers that ancestral worship is a part of the religion of China, that the wonder is how it could ever have been made. It is not by any such barbarous methods as these that the Oriental mind is to be impressed.

Vice Protected for Revenue

In a letter to the mayor of New York Bishop Potter of the Episcopal Church arraigned the police force of the city for upholding vice, levying tribute on evildoers, and treating with contempt and insult the representatives of order and good morals. After assuring the mayor that he has taken time and pains to ascertain the facts, he goes on to say: "For nowhere else on earth, I verily believe (certainly not in any civilized or Christian community), does there exist such a situation as defiles and dishonors New York today." He follows this with a protest against the intolerable shielding of vice and crime by those sworn to repress it, and then appeals to the mayor "in the name of these little ones, Christian and Hebrew alike, of many races and many tongues, but in homes in which God is feared and His law reverenced," to deliver the city from the disgrace and wickedness to which the "criminal supineness of the constituted authorities" has brought it. Richard Croker, hearing or fearing that such a letter was to be sent, attempted to set a back fire by starting a crusade against vice on the part of Tammany Hall. This was undoubtedly a shrewd move, but the mayor realized that, while he was expected to laugh at Croker's maledictions, the letter of the Bishop was another matter, and he at once ordered the Police Department and District Attorney to give immediate attention to the matters concerning which complaint is made. Bishop Potter is in earnest, and he will have the support of those whom even Tammany with all its power and bravado dare not openly antagonize.

Events Worth Noting

The United States legation at Pekin is now guarded by nineteen hundred men, all the rest of the American troops having returned to Manila.

Senor Corea, Minister of Nicaragua to the United States, recently returned from a visit to his country, says that by the new treaty between his country and Costa Rica, Nicaragua is free to aid the United States in building the canal, and will co-operate with this Government in any reasonable plans.

Plans have been made for the erection, at Pittsburg, of the largest bridge and steel works in the world. They will have a capacity of 150,000 tons a year.

Four young colored men from Booker T. Washington's School at Tuskegee are now on their way to Africa to teach agriculture to the natives in the German Colony on the west coast of Africa, under the patronage of the German Government.

THE MAN WHO MAKES THE QUORUM

THE man who makes the quorum occupies small space in public thought. He is the man who comes in a little late and takes a back seat. Those who have preceded him to the committee-room or assembly hall look around, nod, and thereafter neglect him. That is all—except, indeed, that the chairman counts the newcomer in, and things go on which otherwise would remain where they were, in *status quo*. Our friend may not perhaps make a motion or even second one; he may not vote or suggest how any one else is to vote; he may not say or do a thing, being not a wire-puller, but simply a seat-filler. He is a nobody.

And yet the man who makes a quorum is a useful nobody. He is one, where one counts. If not dignified, he is a digit; combine him with others, and progress results. He does nothing, and yet he does something. He is there, and he is there throughout. Faithful forgotten one that he is, he doth not rise to a single point of order, but he sits through the whole meeting. He endures till that grateful proposal, the motion to adjourn, is put—most happily, thanks to the common-sense of our parliamentarians, a non-debatable motion. Business would not go on without this man in the back seat. But for him the wheels of progress would be blocked. Let us raise him a monument! Let us put him on a pedestal of fame, that for once we may have a good look at him and praise him, while he blushes, to his face! Blessed be the man who makes a quorum in the services of the church!

THE GARMENT OF PRAISE

IT is a most comely and comfortable garment, warm and winsome, serviceable, seasonable, and resplendent. A person may be robed in righteousness and clothed with humility and have put on the cloak of zeal, yea, he may even have in addition the ornament of a meek and quiet spirit, and bind mercy and truth about his neck, nevertheless there is something lacking if he be not decorated with praise. This dress is becoming to all. If youth does not have it, it seems to have forfeited or abandoned its birthright, and old age without it appears to very poor advantage indeed. If our material investiture be somewhat shabby, this spiritual apparel available to every one makes ample amends for the other deficiency; and if our worldly gear be gorgeous, its very brilliancy makes lack in this other direction all the more noticeable. So above all things put on praise.

Another phrase for it is, keep right on smiling. It may be that things have not been going altogether well with you so far as outward matters are concerned. Success has not attended your business efforts; you have had to draw on the savings of past years to make both ends meet; your surroundings are not satisfactory; self-denial has had to be practised of late much more than was agreeable; rivals have passed ahead of you; friends have been neglectful; much has occurred to humiliate; plans have gone wrong; expectations have not been met; disappoint-

ments have multiplied; pleasures have decreased—nevertheless, keep on smiling. It is a good habit. It will make you much more agreeable to others. It will materially help in making things brighter both within and around you. Sing the doxology often, whether you feel precisely like it or not. There is abundant reason for singing it, when you come to think it over, and so no hypocrisy is involved. It is somewhat in the nature of an aid to digestion, or an outward appliance made use of to expedite the motion of the inward currents. Sing and give praise, smile and laugh, and be of good cheer!

A forced hilarity, you say, seems insincere; and so in one sense it is. But after all it is chiefly a question of methods. How can we best cast out the intruding demons of unrest and discontent? How can we best overcome the too oft prevailing tendency to gloom? We must lay hold of all helps. We must put ourselves in touch with brightness wherever we find it. We must exorcise the evil spirit of complaining by all spells within reach. Hymns are good. Let "thanksgiving and the voice of melody" abound. On the wings of a lively tune many a mood of depression has taken its flight. Our song writers are great benefactors. Their music is mostly in the key of joy. Although we may not feel just at first in accord with the words of exultation which we take upon our lips, they will soon sink in, and the heart will keep time with the tongue. Our wills have something to do in the matter. We can say "Begone" to the devil of doubt, and he will flee. He cannot make lodgment in our heart without our consent. Why should we give it?

It is well to count up our mercies and brood over them. There was a dear old lady, we are told, who kept a pleasure book. In it she set down every day some item that called for thanksgiving. A few of them were as follows: "Saw a beautiful lily in a window;" "Talked to a bright, happy girl;" "Received a kind letter from a dear friend;" "Enjoyed a beautiful sunset;" "My husband brought me home some roses;" "My boy out today for the first time after the croup." Such an example is to be commended, especially to those who have got into the way of whining and repining. They water their miseries and hoe up their comforts, and refuse to see any token of God's goodness. When the case gets to be as bad as this, desperate measures are needed, or the life will be utterly spoiled. Pen and paper for such a one is a good prescription; and it would be a benefit to any to take more notice of the multiplied blessings that crowd the days.

The song of little Pippa that Browning has immortalized—"God's in His heaven; all's right with the world"—may be changed a trifle to make it more personal. Let it read, "God's in my heart, and all's right with me." He must be a penurious soul, it has been said, to whom Jesus is not enough. He who is downcast and despondent, though professing to love the Altogether Lovely and to be loved by Him, cannot really understand what riches there are in Jesus, and how absolutely impossible it is for him to want any truly good thing while he trusts the All-Provider. What the world calls trouble, the Christian calls a help to growth in

grace. What the world mourns over as an evil, the Christian rejoices over as a special token of his Father's love. Everything depends upon the point of view. It is not so much things in themselves that disturb us as it is our thoughts about the things. If we control our opinions (and we ought to be able to do that), we control our feelings.

"A merry heart is a good medicine," the Holy Book says. Shall we not carry it to as many sick chambers as we can? "Look always on the bright side," is an excellent motto. The Word of the Lord re-enforces the proverbs of the world and the maxims of the wise. What better and more seasonable texts for us to ruminate over than these: "I will bless the Lord at all times, His praise shall continually be in my mouth;" "O give thanks unto the Lord, for He is good, for His mercy endureth forever;" "Let everything that hath breath praise the Lord;" "Every creature of God is good and nothing to be refused if received with thanksgiving;" "In everything give thanks;" "Rejoice in the Lord alway, and again, I say, rejoice."

For all that God in mercy sends:
For health and children, home and
friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!"

PERSONALS

— Rev. S. M. Crothers, of Cambridge, will lecture at Lasell Seminary on Thursday evening, Nov. 22, at 8 o'clock, on the "Spiritual Message of Browning."

— Rev. W. Orville Allen, A. M., now taking Ph. D. degree work in Boston University, is writing a series of interesting contributions for the *Northern Christian Advocate* on "Historic Spots in New England."

— Mr. C. R. Magee was in Detroit last week, attending, as one of the members, the meeting of the general committee on the International Epworth League Convention to be held in San Francisco next summer.

— We are greatly pained to announce that Miss M. L. McKibben recently died of pneumonia in Mexico City. She was assisting Miss Ayres in the W. F. M. S. orphanage in that place, having gone to her work in Mexico only last March.

— The National City Evangelization Union begins its annual meeting in Allegheny, Pa., this week Wednesday. Rev. E. J. Helms is to present a paper on "A Study of Methods in England and Germany;" Rev. C. A. Littlefield on "A Practical Ministry to the Unchurched City Child;" and Robert F. Raymond, Esq., on "The Laymen's Place in the Forward Movement."

— The *Christian Advocate* of Nashville, Tenn., says: "Hon. A. M. Dockery, who has just been chosen Governor of Missouri, is a Methodist, the son of an eminently useful member of the Missouri Conference, the late W. E. Dockery; and Hon. W. J. Samford, recently elevated to the same office in Alabama, is one of our best laymen, clean in his character and fervent in his faith."

— Agents of Mrs. Leland Stanford are negotiating to secure certain Exposition buildings at Paris, which could be taken

November 21, 1890

apart and erected upon ground already purchased in a pleasant suburb of Paris, to serve as an American hospital.

— Rev. and Mrs. F. H. Morgan, of Singapore, arrived in Lawrence last week.

— Mrs. Myra Goodwin Plantz's delightful new book for young people, "Why Not?" should have the widest circulation. A review of it will shortly appear in our Book Table.

— Rev. H. E. Frohock, of Penn Yan, N. Y., formerly of the East Maine Conference, is having a pleasant and profitable pastorate. In the year and a half that he has been with his present church 127 have been added to the membership.

— At a meeting held last Wednesday evening St. Mark's Church, Brookline, extended a unanimous invitation to Rev. Dillon Bronson to become their pastor for the balance of the Conference year. It is understood that Mr. Bronson will accept.

— In the death of ex-Mayor Junkins of Lawrence, which occurred last week from heart disease, Haverhill St. Church, that city, loses one of its most prominent and useful members. A fuller notice of this good man will soon appear in our columns.

— Rev. Frank C. Haddock, D. D., of Boston St. Church, Lynn, has brought out a new and strong book under the title, "The King on his Throne; or, Power of Will through Direct Mental Culture." The excellent volume will receive early notice in our Book Table.

— We are happy to announce, as a most deserving and deserved act, that the board of trustees of Central Tennessee University has changed the name of that institution to Walden University, in recognition of the many years of untiring devotion to the education and elevation of the colored race shown by Bishop John M. Walden.

— Rev. E. M. Taylor, D. D., of Harvard St. Church, Cambridge, is invited to become the next pastor of State St. Church, Trenton, N. J.; Rev. Dr. F. P. Parkin, the present incumbent, having signified his purpose not to accept a reappointment. This is the church with which General Rusling, so well known, is connected.

— Dr. T. B. Stephenson, the founder, and for more than thirty years the superintendent, of the Children's Home in London, England, has been compelled to resign his position, yielding to the oft-repeated judgment of his medical advisers. Dr. Stephenson has seen more than 4,500 helpless children rescued from sorrow and sin under his hands.

— A contemporary puts it well in saying: "U. S. Senator Dolliver is distinctively a man of the people. For forty years his father has been a circuit-rider and Methodist preacher in West Virginia, and Dolliver learned early the lessons of integrity and independence, the latter more especially, because circuit-riders and princely salaries have never become intimately associated."

— William Henry Ferris, A. M. (Yale '99, Harvard 1900), has been appointed to the chair of natural science in the Tallahassee State Normal and Industrial College in Tallahassee, Fla. He has held one of the graduate scholarships at Yale and a Jonas Kendall and Hopkins scholarship in the Harvard Divinity School. In the fall of 1898 he was admitted to the Boston Brownning Society, being the only Negro to be received in that learned circle.

— Hon. Winfield T. Durbin, Governor-elect of Indiana, whose fine face adorns the cover of last week's *Western Christian Advocate*, is a member of the Methodist Episcopal Church. Rev. Dr. Howard Henderson writes of him: "He owes his success in

business, and his elevation in the esteem of his fellow-men, to his sterling parentage, his consistent Christian conduct, his patriotic devotion to his country, his constant philanthropic spirit, and benignant acts."

— The New York *Tribune* states: "It is said in Chicago that Rev. Dr. Frank W. Gunsaulus, of that city, will be chosen president of Northwestern University." We do not give credence to this prophecy. While we cherish a very high estimate of the abilities and character of Dr. Gunsaulus, we do not think that this great University will go outside the fold of Methodism to secure its head. To be sure, Dr. Gunsaulus was once a Methodist preacher, but he has long been ecclesiastically detached from us.

— We are deeply touched by a note from Rev. George W. Norris, of Lawrence, from which we take the following personal reference, in the interest of the large number of friends which he made for himself in his active years, many as presiding elder, in the New Hampshire Conference. He says: "I presume my work is done. How long I am to linger superfluous on the stage I know not, but hope to rest in the assurance that Father knows best. Have attended church but once since early in July. My doctor expects me to be considerably better and to be fairly comfortable for some time. My good wife is giving patient care to me, and the brethren are all kind. God bless the church!"

BRIEFLETS

The following telegram received on Monday morning from Rev. Henry L. Wriston, of Holyoke, will gladden the hearts of our readers: "About two hundred accepted Christ in Potter and Bilhorn meetings yesterday. City mightily stirred."

How closely the world is being bound together! Among the notable contributions sent to India for famine relief was \$10.50 donated by a company of Christian Chinese in California, and \$28 by the prisoners in the Ohio penitentiary at Columbus. At the recent annual meeting of the American Board at St. Louis one of the members who came from Honolulu to bring the greetings of the Hawaiian Evangelical Association, presented also as a token of affection a check for \$0,000, the gift of children and other descendants of the Board missionaries to the Islands; he also pledged \$3,000 for the new year.

That Egypt continues to give up her buried treasures, is evidenced from the statement that Professor Petrie, while exploring the Royal Tombs of Abydos, Egypt, discovered six tombs which lead back to the very dawn of history, 7,000 years ago, earlier than any previous researches.

The *Temperance Cause* calls attention to this important fact: "We are glad to see that Mr. James Dunn, the eloquent Roman Catholic layman, has been permanently employed by the Father Mathew movement for organization of young people and ladies into temperance societies. Mr. Dunn is a most valuable helper in no-license work, is broad and sympathetic in his views, and ought to speak in our State every night from October to April. We will gladly co-operate with our Catholic fellow-workers in arranging dates for Mr. Dunn."

It is certainly a rare triumph of American inventive skill that a type-writing wheel for 4,000 Chinese characters, enough to conduct ordinary correspondence, has been produced by Rev. Dr. Sheffield, of the American Board Mission. But whether

there will be enough purchasers to make the manufacture of the machines profitable remains to be seen. Another emphatic illustration of the fact that the Chinese language, having no alphabet, is an exceedingly cumbersome thing to handle, especially in the way of printing, is seen on the statement that in the recent launching of a Chinese daily paper in San Francisco types for no less than 11,000 separate characters had to be procured, more than a million types in all, the whole weighing 7,000 pounds. A printer's "case" in such conditions is equivalent to a library.

"In His will is our peace," wrote Dante. "How can one find peace in the will of another?" asks one who jealously guards his own will. And the words are contradictory to one who has not already given up his will or merged it into God's. We must choose which will is to dominate, God's or ours. We shall have peace in one case; in the other nothing but restlessness.

We call ourselves followers of Christ, and ask Him to lead us in His footsteps, and yet we complain when the path takes us through thorns and briars.

Rev. Henry B. Schwartz, of Nagasaki, Japan, writes this interesting note under date of October 8: "Since Dr. Fulkerson broke down and went home, I have been left in charge of the school. I have always said I never wanted to be principal of a school, but here I am, *nolens volens*. We have the largest attendance we have had yet — 186 in actual attendance, and new applications still coming in. We are, however, at the limit of our accommodations. Our recitation-rooms are so crowded now, that not a single chair more could be put into some of them. The outlook for our school work here in Kiushiu is very bright, but its growth makes all our apportionments inadequate, and we cannot grow as we could if we had more money."

The report of the growth of religious bodies in New Jersey in ten years — from 1890 to 1900 — is not likely to minister to the self-conceit of some denominations, notably our own. The Roman Catholic Church has increased 55 per cent. This is accounted for to some degree by the fact that many factories have been started in that State during the time, "and the employees are chiefly Roman Catholic." The Protestant Episcopal Church has gained 34 per cent., the Congregational 33, the Baptist 31, the Methodist 17, and the Presbyterian 16. The Congregational Church has only 6,534 members in New Jersey. But who shall explain why that body increased in the last ten years there, and decreased in Massachusetts?

It seems to be conceded by those best informed, as the *Michigan Christian Advocate* first stated, that the section on Deaconesses in the Discipline is incorrect. It appears that the errors are chargeable to the usually accurate secretary, Dr. Monroe. He gave to the editors of the Discipline the first draft of the paper presented to the General Conference, which does not include the final action of the Conference. It is a very awkward and regrettable situation, and should be put right at the earliest moment.

It is reported, also, that a part of an edition of the Discipline relating to the certificates granted by our Schools of Theology to graduates, says that the Annual Conferences "may" accept them, when the act itself was mandatory, obliging the Conferences to accept them; that is, the word "may" should in all cases have been printed "shall." It is explained

that this was not the editor's fault, but was an unauthorized change made inadvertently in the proof-sheets.

Life is not a lump of stone which cannot be changed. It is plastic clay, and we may mold and shape it as we will, into vessels of honor or dishonor.

The *Christian Educator*, the organ of the Freedmen's Aid and Southern Education Society, for November, is an enlarged, illustrated and very attractive number. It groups many important facts and data concerning the urgent and important work which the Society is doing. Every minister especially should carefully read this number. It is the best issue, by far, that we have ever seen, and will be found very interesting and helpful. In it the secretaries make an urgent plea for a Thanksgiving offering to the Society in part as follows: "We ask, yea, prayerfully urge, you to help our cause with a Thanksgiving offering on the Sunday before or after Thanksgiving Day, Nov. 25, or Dec. 2. It is an opportune time to take the collection for our Society. The illiteracy and degradation of the masses of our Southland are a menace to our nation. Therefore in giving thanks for national mercies let all the people give gifts to the institution through whose work they may conserve our nation's future."

We are apt to laugh at conceited people, but we sometimes fail to discriminate between conceit and self-trust. People with self-trust are almost sure to succeed. "Self-trust," said Emerson, "is the essence of heroism." On the other hand, self-distrust is the cause of many failures. The weak person with self-trust is stronger than the giant with self-distrust. "No great deed is done by falterers who ask for certainty."

It is to be regretted that it is necessary for the several General Committees to meet in succession, as it puts an unreasonable strain upon the church papers to report the proceedings promptly and fully. While this paper heartily supports the work of the Freedmen's Aid and Church Extension Societies, it is impossible to include the reports of their proceedings in this issue.

There is one prayer which covers everything which can come to us, one which we all can pray—Thy will be done.

The deliberate manner in which a mob of three hundred men in Limon, Colorado, burned at the stake John Porter, the Negro boy who had assaulted and murdered little Louise Frost, shows the innate spirit of revenge which exists in mankind, whether in the Southland or the extreme West. This barbaric avengement of an unspeakably atrocious crime bodes ill to both races and to all sections of our country.

"Be a good man, my dear," Sir Walter Scott said to his son-in-law as he lay on his death-bed. Some people are disposed to sneer at goodness as a cheap thing, others look on it as a sort of negation. They say, "Oh, he or she is good," and the tone means, "and nothing else." But here is the testimony of a great man on his death-bed. He had no words to waste, and he wished to give his son-in-law the best advice. "Be a good man, my dear." Be a good man, be a good woman. It will greatly help to happiness in this life and be a safe passport into the other life.

The annual meeting of the Church Extension Society, which was held in Brooklyn, was exceedingly interesting and encouraging. The treasurer's report showed an in-

crease of Conference collections over those of the preceding year of \$15,609.29, and an increase on all items of the general fund amounting to \$13,976.52—a gain unprecedented in the history of the board up to the last year. The gain of 1900 over 1898 has been, in collections, \$17,424.01, and in all items of the general fund \$51,568.34; and in the total receipts of the board \$130,901.40. Attention was called to the new fields for which exceptional provision must be made. Alaska ought to receive large help with little or no asking in collections for the present. The same is true in reference to Hawaii and the Philippines and Porto Rico. A call for \$1,000,000 as a special Twentieth Century Thank Offering Fund was made. Rev. Dr. M. S. Hard was nominated by the Bishops and unanimously confirmed by the General Committee as the additional corresponding secretary. The amounts asked for and authorized for our patronizing Conferences are: Maine asked \$1,272; authorized \$600. New England asked \$7,000; authorized \$1,700. New England Southern asked \$3,720; authorized \$450. New Hampshire asked \$1,908; authorized \$1,000. East Maine asked \$1,100; authorized \$600. Vermont asked \$1,272; authorized \$270. Never was the Church Extension Society more ably officered or more deserving of hearty support and co-operation from the entire church.

Will Approve

THE church at large will approve the action of the Freedmen's Aid and Southern Education Society at its recent meeting in refusing to elect another secretary. We do not believe that there is any real demand for an increase of secretarial force, and there is a decided feeling throughout the connection, as found expression at the last General Conference, against the multiplication of needless officials.

The resolutions passed on the disfranchisement of Negro voters in several of the Southern States are so candid and wholly reasonable as to carry the approval of American citizens generally. The full text of the resolutions is appended:—

Resolved, 1. That we deprecate the action taken by some of the States of the Union, which, by constitutional provision, is designed to disfranchise a class of voters whose right to all the privileges of citizenship is secured by the amendments to the Constitution of the United States; and that we protest, in the name of justice and of that equality before the law which has been the boast of the American people, against such tests and provisions for voters as cannot operate equally with all classes without regard to color, race, or previous conditions.

2. That while we favor the use of an educational test which shall not discriminate against any class on other grounds, we earnestly protest against what is known as the "grandfather clause" as partial, unjust, un-American, undemocratic and oppressive.

3. That the time is here when representation in Congress should be based upon the number of voters in the States, and not on the population as a whole, or some other constitutional provision that will give to each State an equivalent representation in the House of Representatives.

The Macedonian Cry

THE General Missionary Committee of the Methodist Episcopal Church has been in session in New York for one week. It was the special work of this Committee to apportion to the several missions at home and abroad the \$1,200,000 which the church has donated to the cause during the last year. The ratio of division between foreign and domestic missions is a subject which is first considered, and usually no little time is consumed in fixing the basis.

This year, at a single session, it was voted

to divide on the basis of 53 per cent. to the foreign and 47 per cent. to the home work. The division has been made on nearly this basis for several years, so that the impression which exists in many quarters that the amount is equally divided between the foreign and the home fields has no foundation in fact.

The work of appropriation to the several Missions and Conferences is entered into very thoroughly and conscientiously. Information is sought from every available source, and there is a marked effort to deal as justly and as generously as possible with every mission. The painful and often depressing feature of these deliberations is the fact that the generosity of the church does not yet meet the crying demands made upon it yearly by fully one hundred thousand dollars; and the Committee is obliged, again and again, to deny the most urgent and pathetic Macedonian appeals for help. Indeed, it is often necessary to cut down a mission which is already crippled and suffering for want of more money. Dull and chilled must be the Methodist who can listen unmoved to the cry of India, of China, of Africa, or of our own home cities or the frontier, for larger appropriations, and see the Committee compelled to refuse for lack of funds. It is a pity that the great constituency of the Methodist Episcopal Church cannot enter into the difficulties which confront this Committee because the missionary giving of our people is as yet so inadequate to the great need. We are very sure, if our people could but hear these requests for help, that they would give, as they so easily might, at least \$100,000 additional.

In the full account that we give of the proceedings our readers are aided to obtain the view-point of the General Committee. We therefore exhort all to follow closely and with generous responsiveness the report which we present in part in this issue, and shall complete in the next.

Enrich the Sunday Services

IT should be the undeviating purpose of every minister to maintain in his pulpit a dignified, thoughtful and pervasively spiritual expression and influence. The pulpit is no place for attempts at wit or needless talk upon trifling subjects. There should be about the minister an indescribable sanctity and a holy ardor, witnessing to the congregation that he stands before them as God's herald to declare a divine message. To this end great care and specific preparation should be made for every part of the service—the reading of the Scriptures and the hymns, the prayer, and of course the sermon. Many good men weaken their entire work in the pulpit by over-much of talk about matters that need no words. While absent from home recently, we attended a church where a man talked and prayed the congregation into weariness before he reached his sermon. He talked about the hymns, the Scripture lesson, the regular notices, and everything else that gave him a chance. He prayed for fifteen minutes—fully twice too long—and it was evident that he had not brooded in his closet over that for which he was to pray. We wondered if that minister's wife had ceased to do her duty as his nearest and most sympathetic critic. A representative and loyal layman, whose business necessitates much travel in different parts of our country and attendance upon many of our churches on Sunday, asks if it is not possible, "by a kindly suggestion, to persuade our ministry to dignify and spiritualize their Sunday services." Serious attention should be directed to this very important subject.

LET US GIVE THANKS

The days are so full of pleasure,
The nights so bright with cheer,
Thou hast heaped so high the measure
Of life in the passing year,
That, Master and Lord, we bless Thee,
And bring Thee thankful praise;
Our reverent lips address Thee
At this parting of the ways.

Many a time, and often,
Thou hast pardoned our foolish pride,
Hast tarried our griefs to soften,
Hast our selfish prayers denied.
The kinsman and the stranger
Alike have known Thy grace,
And the sword of the unseen danger
Has fled before Thy face.

Many a time Thy vision,
Clear in the light of love,
Hath aided our slow decision,
And pointed our eyes above.
Thy hand hath poured the chalice,
And broken the daily bread,
Till the hut has been as the palace,
And as princes we have fed.

From the gins and traps of error
Thou hast turned our feet away —
Hast saved our hearts from the terror
Of the unbegotten day.
Our lot in Thy land has ever
In fairest ground been cast;
Thou hast left us lonely never,
Though our dear ones hence have passed.

For into Thine own sweet heaven,
Home of their souls and ours,
They have entered, sin-forgiven,
To praise with fuller powers;
And therefore now we praise Thee,
With all who have gone before,
The endless hymn we raise Thee,
And bless Thee, and adore.

And still Thou art always with us,
Even unto the end;
Thyself, our strength, art with us,
Even our guide and friend.
How can the life be dreary
In the sun of Thy ceaseless care,
Or the path be aught but cheery,
When Thou art everywhere?

— MARGARET E. SANGSTER, in *S. S. Times*.

SOME HISTORIC THANKSGIVINGS

FRED MYRON COLBY.

LIKE a milestone, which points out to the traveler the end of a certain stage of his journey, the annual feast-day comes again to remind us of the passage of another year in Time's calendar. Like New Year's Day, this autumn holiday may be a time of retrospection and anticipation; but it is pre-eminently recognized as a day of thankful commemoration, a time when no sorrowful remembrances should hold sway — although they will at times intrude — but when gratitude should be the prevailing sentiment of the day.

It is well, in our hurried, struggling life, to have one day set apart for the giving of thanks. We are so ambitious as a people, and so successful in the attainment of our ambitions, that we might ascribe our blessings wholly to our own energy if the day of public thanksgiving did not serve to remind us of our debt of gratitude, and of our dependence upon a Power higher than ourselves.

A feast-day, as a time of joyful commemoration, has been observed among many nations of the world. The Greeks were wont to observe the festival of the Thalysia. It was a feast to Demeter, the fabled goddess of cornfields and harvests. The Romans celebrated a harvest festival called the Cerealia, taking its name from Ceres, the Demeter of the Romans. The Hebrew festival of the Feast of Taber-

nacles was their harvest feast, held after the ingathering of the crops of the year.

The Harvest-Home, the great *fête* day of the English after Christmas and May Day, is perhaps the real model of our own Thanksgiving Day. The first Thanksgiving Day of our forefathers in this country probably bore but a faint resemblance to the English Harvest-Home with its abundance of good things, its sports and festivities; but the principle underlying this observance of a day of thanks was the same principle of gratitude to the All-Giver which had distinguished the observance of the festival in the mother country. There have been Thanksgivings of a special nature, which have entered the warp and woof of history, and deserve especial remembrance. Let us summon up a few of these occasions, which stand for figures on the dial of the world's history and mark the progress of humanity.

Forty-seven years before the Pilgrims' Thanksgiving at Plymouth, the city of Leyden, in Holland, was held in league by the Spaniards under the Duke of Alva. The siege of Leyden and its heroic defense in the Dutch war of independence form one of the most interesting episodes in the history of the Dutch Republic. For nearly a year the forces of Alva lay before the walls, and so severe was the leaguer that the inhabitants were forced to eat leaves and scraps of leather to sustain life. To relieve the place, the Prince of Orange cut the dikes, and a favorable wind brought in the waters so rapidly that more than one thousand of the Spaniards were drowned. The same wind wafted in the fleet of Boisot, which entered on the morning of October 3, 1574, and brought relief to the besieged, who were on the verge of starvation. In memory of this deliverance the civil authorities of Leyden formally recommended the first anniversary of the event as a day of thanksgiving, and so this first Dutch Thanksgiving was celebrated October 3, 1575, with rejoicing, feasting, and the founding of the famous University of the city.

The Plymouth Thanksgiving comes to us like a picture of the olden time. We can see the little settlement in the woods, the log-houses lining Leyden Street, the square meeting-house on the hill, with the array of cannon on the flat roof to frighten away "ye salvages." It is the dreary autumn. The glorious foliage of the maples, oaks and birches has fallen in a sodden mass. The first harvest of the colonists has been gathered. The corn yielded well, the barley was tolerably good; but the pease were a failure, owing to drought and late sowing. Satisfied, however, with the abundance of their fruits, four huntsmen were sent out for wild fowl; and at their return, their errand having proved successful, the Pilgrims rejoiced together, "after a special manner." We seem to see those heroes and heroines of the old time gathering around the steaming tables in family groups or more common assembly, and we can catch their voices echoing in unison the mellifluous notes of some old English hymn of praise. How touching the humble little Thanksgiving in this wild, inhospitable land! Massasoit, chief of the neighboring Wampanoags, and ninety of his warriors were present on the occasion and participated in the festivities. Thus

the festival of Thanksgiving was instituted in New England.

Let us look at the little Dutch settlement of New Amsterdam, on Manhattan Island, in 1644. Over the fort waves the tricolored flag of orange, white and blue, banner of the Dutch East India Company, and immediately below it streams a pennon, on which appear the letters, "G. W. C.", denoting the immediate authority governing Dutch possessions in America, under charter of the "Privileged West India Company" — *Gooetrouwde Oest Indië Compagnie*. Through the twisted little streets you can see the fat Dutch burghers and their wives hastening to the quaint little church. And there goes at last the lean, active figure of the pugnacious little governor, William Kieft, in his baggy breeches, high, peaked hat, broad-flapped coat, striped hose and low-quartered shoes, with great rosettes at the insteps, and his eight councillors, to listen to the sermon of Dominie Bogardus, who, in the true Dutch accent, would tell how the Lord with His mighty arm had saved His beloved Jerusalem in the wilderness. For New Amsterdam had just passed through the horrors of an Indian War. In such desperate straits were the settlers at one time that scarce a foot was moved on land or an oar laid in the water. One of the annalists of those times writes: "Parties of Indians roved about day and night over Manhattan Island, killing the Dutch not a thousand paces from Fort Amsterdam. No one dared to move a foot to fetch a stick of firewood without a strong escort." From this horror the colonists were delivered by a well-planned expedition against the savages, which resulted in the destruction of one of the largest of the Indian towns. New Amsterdam was much excited by this victory over its dreaded foes. Ordinary methods of thanks to God would not suffice. Hence Governor Kieft proclaimed "a day of Thanksgiving," which was kept in the grand old Dutch way, as we may well believe.

Georgia was settled in 1733 by the English, under General James Oglethorpe. In the early years of the colony war broke out between Spain and England, which also involved America. One July day a Spanish fleet of forty ships came sailing proudly into the blue waters of a Georgia river. The English were paralyzed with fear, and the Spaniards had everything their own way until they reached Frederick. Here a stratagem of Oglethorpe's, who sent false dispatches by a spy, intimidated the enemy. While waiting in perplexity the Spaniards saw three English ships off the coast. Believing that these were but the heralds of a larger armament, the Spanish commandant re-embarked in consternation, leaving behind a number of cannon and a quantity of military stores. Thus, by an event beyond human foresight or control, by a correspondence between the suggestions of a military genius and the blowing of the winds, was the infant colony saved from destruction. The deliverance was commemorated by a Thanksgiving festival enjoined by the commander-in-chief. The scattered English hamlets in the wilderness sang praises with fervor, and sent up grateful prayers from sincere hearts. It was a joyful day in Georgia.

Warner, N. H.

THANKSGIVING TIME

GEORGE BANCROFT GRIFFITH.

THIS is a festival too precious for its uses and its memories to be discontinued. It is so deeply rooted in our traditions and customs that it is as eagerly expected and as much enjoyed today as it was two centuries and a half ago, when it was first instituted. It used to be a State appointment, and as such we loved and respected it. Out of New England a festival of the kind was unknown anywhere; and in New England each State chose its own day, which was not often the same as was selected in others. It was turned into a national affair when the President, by appointment and proclamation of his own, made a common thing of it for all the States. Now, as it were, we have only a piece of a national one in each respective State.

The near approach of the time for another annual Thanksgiving suggests to us the inappropriateness of the "last Thursday in November" for such an occasion. The fact that the Pilgrim Puritans "set apart" this date has been sufficiently honored in our conformity to it for so long a period. These worthy people took even their festivities solemnly, and there was a certain appropriateness in their choosing the end of the bleak and dreary November for their season of "thanksgiving and praise." But the cosmopolitanized America of today is of a more cheery humor, and is entitled to a more suitable day for its official festival. One of the religious journals, not long since, made this sensible suggestion: "Instead of the last Thursday in November, which has no significance in itself, let Oct. 12 be designated. It is the anniversary of the landing of Columbus. Pumpkins are ripe, and turkeys can be caught to prepare for the guillotine a month earlier. And as for the weather, mid-October is much more conducive to thankfulness than the tail-end of bleak November."

Yes, mid-October, or even late October, is better than late November. As a rule, the beautiful days of this month lend themselves perfectly to an occasion of thanksgiving. Cannot this holiday, as some of the secular papers have also said, be redeemed from its depressing surroundings?

The occasion itself is not only a survival of the fittest, but a tradition that honors the English character and emphasizes a distinguished feature of Anglo-Saxon life. It emphasizes the home. It keeps warm and steadfast the affections which nourish the sympathies of home. It protects the hearthstone in American society.

We have been thinking of the observance as it was in our childhood. The proclamation was read from the pulpit, as is still the custom, on the Sunday preceding the festival. It always ended with these words: "All servile labor and vain recreation on said day are by law forbidden." This was in staid Connecticut. Mark that, young people—all play forbidden!

The day came. We were all at meeting; the pews were as full as they ordinarily were on Sundays. The proclamation was read again, with that same prohibition of "vain recreation." The services, conducted by our excellent pastor, were always strikingly appropriate. He took due notice of the reasons we had for thanksgiving of a public kind, both providential and civil; but never in such a way as to wound, politically, any reasonable hearer. Of course he adverted to blessings of a local kind, with which we had been favored as a community. His thanksgivings on behalf of families that had been particularly blessed, seemed almost as if they were expressly intended to be congratulatory to such families, while at the same time he

loaded them with a sense of their obligations. And then he was not forgetful of such as had been afflicted. With the sympathizing thoughtfulness of a friend he remembered that there would be sorrowful recollections and tender feelings mingling with the greetings and festivities of the season—that there would be vacant seats at the table and at the fireside.

About as soon as we came home from meeting dinner was ready to be served; and we sat down to it as people do who have good health and appetites, good consciences, and good company. We should have felt that something was wanting had no tables been thought of but our own. The minister had been remembered with a fat turkey; and some chickens had been killed for people, sick or poor, or both, that our kind mother knew of.

In spite of the grave document—"his Excellency's" broad sheet, with its formidable prohibition of "all servile labor and vain recreation"—our parents did not attempt to restrain us from "a good time" after our return from meeting, only checking us if we were too noisy. Mother, with that rare smile of hers that I never can forget, would say: "You may run about and play, children, and be as lively as you will. It isn't children's pastimes that the Governor means by 'vain recreation,' but such things as balls, horse-racing, shooting-matches, and the like. And, besides, it is man's law, and not God's, that says we mustn't work or play today; and I don't think we are to regard it just as strictly as if God said it." Such an opinion, from such a source, was a sensible relief to us. We laughed and played the more heartily for it, and laid our heads on our pillows in greater peace at night.

Now, as then, it is in the light of the Thanksgiving festival that the family appears at its best. It is here that its central attraction is most appreciated. In thousands of homes the reunions bring joys which cannot be estimated. The best impulses of life are touched and strengthened in these gatherings, and the whole nation pauses with the consciousness that two things are to be maintained at all hazards—our homes and our country.

Yes, "only a few brief days, and there will be a table spread across the top of the two great ranges of mountains which ridge this continent—a table reaching from the Atlantic to the Pacific seas. It is 'the Thanksgiving table of the Nation.'

East Lempster, N. H.

CHURCH ATTENDANCE

REV. J. O. SHERBURN.

THE article by Rev. Franklin Hamilton on "Church Attendance" prompts me to write a line from a leaf of observations. About nine months ago, having read for years in the secular and religious press a great deal of discussion as to the reason for the great preponderance of women in all our religious services, I commenced to make accurate and continuous observations in northern Vermont. The old story of the debate among English scientists of a few generations ago as to why the body of the dead sturgeon sank while that of other fish floated in water, led me to look at the facts. These wise men found they had nothing to debate, as in reality the sturgeon's carcass floated just like any other.

My observations have extended over some forty townships, in a great variety of services, on week days and evenings, as well as regular Sunday services. The count has been made in preaching services, Sunday-schools, League, prayer and class-

meetings, communion services, love-feasts, children's meetings, various conventions, out-door services, and at Salvation Army barracks. The first was at Irasburgh, Vt., just as winter was beginning to break up. Here the love-feast had males and females just equal, as also the morning service. The communion and Sunday-school had females in excess about 7 per cent.

From that beginning a personal count has been made in over one hundred different assemblies in our smaller towns, and in three meetings in Barre city; and in a few larger congregations I have depended upon the census of the pastor, ushers, or sexton. In a number of gatherings the males have been in majority, while in only a few cases have they been in conspicuous minority.

The average of all these enumerations for the whole season has been not far from 53 per cent. females and 47 per cent. males. The Sabbath-schools and class-meetings have had the poorest showing of men; and the women have been most behind in Army meetings. Let us reserve the verdict in this case until the testimony of actual facts is in.

St. Johnsbury, Vt.

ARRESTED EVILS

REV. GEORGE MATHESON, D. D.

God is our refuge.—PSALM 46:1.

YOU will distinguish between a refuge and a strength. You stand during a lashing shower under a tree. You are much wet, but no bad results follow. You say, "I am indebted to my strong constitution." Yes, my brother, but that should be only the half of your thanksgiving. You are thinking only of the drops which fell and which your strength mastered. Have you ever considered the drops which did not fall—the drops which were absorbed by the tree? That was your refuge, and I think you were most indebted to that. You are right to remember your strength, the power to resist the rain; but should you forget the rain that never came, that was prevented from coming? Why have you no altars in memory of your *unshed* tears, your arrested tears? Why have you no pillar to commemorate these stones of Bethel on which you did not lie? Why have you no monument to the spot where you were saved from sacrifice by the ram caught in the thicket? You have a wreath for your victories; have you none for your averted battles? You have a crown for sorrow borne, have you none for sorrow spared? You have a hymn to the strength; why not to the refuge also?

Thou Christ of love, who hast borne more than the half of my rain-clouds, let me build an altar to Thee! I have stood beneath the tree of Thy life, and have caught but little of the shower; the largest drops have fallen on Thee. The tree of Calvary has sheltered me. If I had caught the storm's full blast I must have died. But the storm has spent itself on Thee, and I am born in calm. Thy night has been my day; Thy struggle has procured my rest. The garden in which I sit was once called Gethsemane; but it is Gethsemane no more. The sweat-drops that fell from Thy brow have been dried for me. Thou hast extracted the thorn, and left me only the rose. The privilege of today was the pain of yesterday; it was purchased by blood—Thy blood. I bless Thee for my shelter under the tree. I bless Thee for the drops that did not reach me. I bless Thee for the tears I have not been forced to shed. I bless Thee for the battles unfought, for the trials untouched, for the sacrifices unneeded, for the lamentations unspoken. I bless Thee that from so many storms I can hide myself in Thee.—*Christian World* (London).

THE FAMILY

HOME TO GRANDFATHER'S

EMMA A. LENTE.

When seasons circled 'round and brought
The happy festal days,
We all flocked home to Grandfather's,
From far and separate ways;
And friends would greet us at the door
With loving words and smiles,
And we were more than well repaid
For traveling weary miles.

Now when the seasons change, and bring
The accustomed festal days,
We go no more to Grandfather's,
From all our varied ways.
And though we sit at bounteous boards,
And feast and talk and smile,
There is a troubled sense of loss
Within our hearts the while.

For Grandfather and they who made
Our joy in those dear days
Have moved away beyond our reach,
And dwell in courts of praise.
When we go home to Grandfather's,
And earthly years are o'er,
Oh, will they stand with voice and hand
To greet us at the door?

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

Thanksgiving

"A thousand blessings, Lord, to us Thou dost impart,
We ask one blessing more, O Lord — a thankful heart."

When we consider the personal blessings that come to us as individuals, the thankful soul will find himself awe-stricken, or in humble gratitude voicing his gratitude to God for mercies innumerable and undeserved. If you have had sorrow, if you have met with loss, just sit down for the nonce and compare your losses with the blessings Heaven has sent you, and let repining flee as a bird to its mountain. — *Christian Work*.

And so because in marvelous disguises,
All days, all years, do God's rich gifts enfold,
We keep Thanksgiving Day, that scarce suffices,
Our glad content and thankfulness to hold.

— *Olive E. Dana.*

It is well that we train ourselves to think habitually of our mercies lest we forget, and lest gratitude decay in our heart. One Thanksgiving Day in a year is not enough. It is not intended that we should crowd into any day or days all our thanksgiving. Like all religion it should be a part of our life, breathing through all the days. It is well, however, to observe Thanksgiving Day, and to fill it very full of praise. But its impulse should stay in our heart and life, making God more real to us, making us more praiseful, making our songs louder and sweeter, and our joys deeper all the days to come.

"Lord God of hosts, be with us yet,
Lest we forget — lest we forget!"

— *Wellspring.*

Let it not be forgotten that there is ground for thanksgiving in much of the adversity and sorrow which has befallen us. "It is good for me that I have been afflicted," said the Psalmist. "Before I was afflicted I went astray; but now I observe Thy word." So many a one of us has said. If God has entered the heart through the door of grief, and we have learned that His

presence there means grace and strength and peace, we make the Psalmist's words our own in all sincerity. Let the annual Thanksgiving season this year find us all more intelligently appreciative than ever of God's goodness, however manifested, and more sincerely and humbly thankful. — *Congregationalist.*

All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home, all these are given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a Thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, or weariness in labor, or infirmity in health compared with the loss of a husband or wife or child? Into many a home death has come, and a glory has vanished from the earth. But even in these homes there is reason for Thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion. — *Charles E. Jefferson, D. D.*

For days of peace and plenty
Through the long and lovely year,
For kind and faithful helpers,
For friends and comrades dear,
For work to brace and strengthen,
For study and for play,
We thank the great All-Father
On this Thanksgiving Day.

— *Mary F. Butts.*

It is unfortunately true that Christian believers need frequent and distinct reminders as to the privilege and duty of Thanksgiving. "Be ye thankful." There is always danger of failing to be thankful. The tendency of the selfish and presumptuous human heart is to take for granted all good things that come its way, much in the manner of the whale of the northern seas, which, when hungry, lazily opens its mouth, whereupon its jellyfish dinner floats in. Many people simply assume that they are to be blessed. To such, gratitude seems a superfluity. And in this distracting age, especially, it is easy to forget the duty of Thanksgiving. — *N. Y. Observer.*

Let not His praises grow
On prosperous heights alone;
But in the vales below
Let His great love be known.
Let no distress
Curb and control
My winged soul,
And praise suppress.

— *Richard Baxter.*

There is great missionary power in Thanksgiving. The lives that praise the Lord's mercy are the lives that best proclaim that same mercy. We help preach the Gospel simply by being grateful. A cheery, sunny child of God, who goes singing through the days, is a living epistle wherein men read the love of God. On the other hand, Christians who whine and complain and look glum and altogether appear as if life were a desert waste, really detract from the power of the blessed Gospel. We do an injustice to God when we worry and grumble. — *William T. Ellis.*

Let us mark this day with special Thanksgiving and praise. Let us stand out in the bright sunlight of God's abounding goodness. Let our hearts be filled with all its

sweetness and joy. Let cares and perplexities and all the darkening shadows of life be for one day relegated into the background. Let it be a day of unalloyed Thanksgiving, when heart and soul shall have no room but for grateful praise. Let us forget for a while the Marahs of life, and hold only in remembrance its Elims, with their wells and their palms. Surely there are none but have abundant cause for Thanksgiving, even among the most miserable. They can at least thank God that things are no worse; and it may perhaps be made clear to them some day that even the miserable things were really among their greatest and most fruitful blessings. God is wiser than we, and doeth all things well. Our narrow limitations cannot comprehend the full measure of His goodness. Therefore, says Paul, "In everything give thanks." — *Watchman.*

* * *

Dear Lord, on this Thy day of days
Forgive me, if to Thee,
In place of songs replete with praise,
This prayer alone my heart essays :
"Work Thou Thy will in me."

I cannot thank Thee for the pain
With which I wait to hear
Familiar footsteps, or again
Listen for songs whose blithe refrain
Made glad our hearts last year.

I cannot praise. Beneath Thy cross
I bow, and silently,
With eyes washed clear of much of dross,
I strive to see, above my loss,
The joy of those with Thee.

— JEANIE ROGERS SHERMAN, in *Outlook*.

THE HARPERS' THANKSGIVING

HOPE DARING.

"A N old-fashioned Thanksgiving dinner! And invite all our country relatives! Why, Charles Harper, what are you thinking of?"

"Thinking about Thanksgiving, Emma," Mr. Harper answered, half apologetically, as he served the steak.

It was Margie, the grown-up daughter, who spoke next:

"Papa, you can't have your family party on Thanksgiving, that's sure. I am going to give a chrysanthemum luncheon to my girl friends."

"Eh? I didn't know people entertained — not that way — on Thanksgiving."

"That's why I am going to do it," and Margie's brown eyes sparkled. "I like to do new things. The girls are not going anywhere. None of us care for the old, barbarous way of observing the day."

"Last year it was a party of Phil's college friends. They must come because it was his senior year. Somehow there seems to be no time or place for me to return thanks."

There was a new note of impatience in Mr. Harper's voice. "Next year it will be your turn, Kittens," he went on speaking to his thirteen-year-old daughter "What will you have?"

"I would rather have my proper name than anything else," Miss Katherine said, severely. "I do wish, papa, you would not call me by that silly baby name."

Mr. Harper was dutifully silent. His wife and Margie discussed the coming luncheon. It was plain that the master of the house must give up his family party.

"Another cup of coffee, mother, please," Philip said, laying down the morning paper. "Father, I will not be at the store

this forenoon. I promised Mason to drive out to Granville with him."

Mr. Harper sighed as he rose from the table. He was tired and overworked. For long years he had comforted himself with the thought that when Philip, his only son, was in the store, his own burdens would be lighter. Philip was in the store now, and —

He broke off abruptly. "I must expect him to want a good time. They are good children, only they seem to be growing away from me." Then he turned up his overcoat collar, for the air was raw, and hurried on.

That evening the Harpers were due at a musical entertainment given at the church they attended. Philip handed his mother and sister from a car on the corner nearest the church, saying, as did so :

"Father had to go back to the store. He asked me to go round by Dr. Youngs' office and get a bottle of medicine the doctor was going to put up for him."

"We've plenty of time. It's early," Margie said.

"I did not know that your father was sick," Mrs. Harper exclaimed. "He did not mention it at dinner. Besides, Dr. Youngs is a stranger."

"Father had a faint spell at the store this morning, and some one advised him to go see Dr. Youngs. Post told me about it. The old fellow took it upon himself to lecture me for what he called my want of attention to the business."

By that time they had reached the flight of stairs which led up to the office of Dr. Youngs. Mrs. Harper was conscious of a feeling of annoyance that her husband's indisposition had not been mentioned to her. It surely could not have been serious, for he had eaten his usual dinner.

They entered the office. Dr. Youngs was a grave-faced man past middle life. He gave them seats, listened to Philip's explanation, and went into the adjoining room for the medicine. Returning, he said :

"You are Mr. Harper's son. May I ask if this is your mother?"

"It is."

"Perhaps I would better give you a word of warning," Dr. Youngs went on, in his matter-of-fact way. "Mr. Harper is not aware of his danger, and"—

"Danger!" Mrs. Harper interrupted. "Is he in danger?"

"Madam, it is my painful duty to tell you that your husband cannot live long—but a few months at the farthest."

For a moment no one spoke. Then Philip began to ask rapid, breathless questions. His mother listened, only half comprehending what was said. Dr. Youngs spoke of a weak heart and of diseases and symptoms whose names represented to her only an increase of her sudden terror. Her husband was dying.

"O mamma, don't look so white and awful!" Margie sobbed. "Please, Dr. Youngs, say you can help papa."

"If I could have done anything for him I would not have subjected you to this fright," the doctor said, more feelingly than he had yet spoken. "This medicine will strengthen him. Tell him to come to me again when it is gone. Keep his danger from him. A knowledge of it would only hasten the end. Now, Mr.

Harper, you would better take your mother home."

In silence the little party descended the stairs. They did not wait for a car. Philip supported his mother, and Margie clung to her other arm. The girl sobbed softly as they walked along the quiet residence streets, the stars looking calmly down from the cloudless heavens. Arriving at the house, they went to the library.

"What can we do, mother?" Philip asked.

Mrs. Harper buried her face in her hands and did not speak. Ten minutes passed. Then the wife and mother rose.

"I am going to my room. I must be alone. Kiss me, my children. You are good children. Margie looks like her father."

Her face was of an ashen hue, her eyes wide-open and tearless. Philip and Margie kissed her, vainly trying by tender words and caresses to bring to her some degree of comfort. She went up stairs, and the brother and sister sat down before the glowing fire and tried to look the awful grief that had come so unexpectedly upon them in the face.

Alone in her own room Mrs. Harper walked to and fro, passionately wringing her hands. Tears were denied her. After a little she resolutely gathered up her courage. This crisis must be faced. She must be brave.

She recalled the past. Charles and she had grown up in the same country neighborhood. How happy she had been on her wedding day! They came to the city. Charles found employment as a clerk. Philip was born, and their happiness was complete. How had they lost the sense of love and joy in each other's presence? The love was not dead. Emma Harper realized that this worn and weary man was far more to her than had been the lover of her youth. He did not know this. She had come to treat him simply as the money-getter of the family.

Society had been her bane. With prosperity and the growth of her children there had come a desire for social position. She had been a good mother, but gradually she and her husband had drifted apart. He had given himself to business, working early and late that luxury and ease might not be denied the members of his household. And they—his wife and children—had given no thought to him. Now he was dying. Even the poor comfort of confessing her fault, asking his pardon, and assuring him of her love, was denied her.

When, at a late hour, Mr. Harper entered his chamber, he found his wife apparently asleep. She did not dare trust herself to speak to him that night.

Contrary to the usual custom, Mr. Harper found the family all downstairs before him the next morning. Margie met him in the hall, kissed him, and asked him how he was.

"Phil said you were ill at the store yesterday," she said, putting her arm in his and leading the way to the dining-room.

There was a new spirit ruling the Harper household that morning. The changes were slight, yet they meant much. At the father's plate were two pale pink half-blown roses. The liver and bacon he so liked, and which the children pronounced "a plebeian dish," was served without a dissenting remark. His wife spoke of his

yesterday's indisposition, and Charles Harper was surprised to note that her voice trembled. Philip urged his father to remain at home until after lunch, promising to see that all went on well at the store.

"You would better stay," Margie said. "You and mamma will need to make out your list of guests for the Thanksgiving dinner. And the menu, too. We must have all the dishes grandma used to make."

Mr. Harper laid down his fork, bewilderment plainly written on his face. "But your luncheon? I don't want you to give that up."

Margie turned away her face for a moment. Was it only twenty-four hours ago that she had given this father to understand that his wishes were nothing to her? He was waiting for her to speak. She must be brave—she must.

"There will be time for that later," she said, steadily, although her lips were white. "You are going to have your—our—Thanksgiving dinner just as you want it."

Mr. Harper insisted on going to the store. His wife went out in the hall with him and helped him on with his overcoat. As he kissed her good-by he said :

"It seems like old times, Emma."

Like her daughter Mrs. Harper was obliged to wait a moment before she could speak. Then she said : "We will go back to the old ways, Charles. The children do not need my constant care now, and business has prospered with us. We will take time for each other."

He kissed her again before going. No sooner was he gone than the wife sank down on a chair, and, for the first time, tears came to her relief.

Ten days went by—days in which Charles Harper many times asked himself if he were not dreaming. His long-cherished ideals of an affectionate, united home life were being realized.

Philip took upon himself many of the duties of the store. Father and son came to be real companions. Margie was never too busy to talk, read, or sing to him. Best of all, his wife was loving and tender, although at times he marveled over her soberness.

The preparations for the Thanksgiving dinner went on. There were to be a score of guests, all either relatives or life-long friends of the Harpers. Margie experimented on chicken pie, baked Indian pudding, and pound cake until her father pronounced the dishes perfect.

Those were not easy days for that wife, son and daughter. Heartaches underlay the smiles, and tears were often near. Yet self-forgetfulness bore its fruits of patience and strength.

The day before Thanksgiving Mr. Harper and Philip were going home to dinner when they met Dr. Youngs. The physician stopped.

"I have just learned that I made a mistake in what I said to your family, Mr. Harper. Thomas Harper, the railroad man, called on me the same day you did, and I mistook your case for his. Your ailment was a trifling one."

"I don't understand," Mr. Harper said, puzzled more by the sudden brightness of Philip's face than by the doctor's words.

The matter was soon explained. Fa-

ther and son hurried home, and Philip poured out the story to his mother and sister.

"Thank God!" Mrs. Harper sobbed, clinging to her husband. "O Charles, we will never go back to the old ways of carelessness! I am glad tomorrow is Thanksgiving Day. I can truly give thanks unto God for His goodness."

Hastings, Mich.

HARVEST-HOME

Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear;
Lord of harvest, grant that we
Wholesome grain and pure may be!

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offenses purge away;
Give His angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

—Henry Alford.

THE YOUNG LADY OF THE HOUSE

A Thanksgiving Story

FRANCES J. DELANO.

"I WISH we were going to have a Thanksgiving dinner same as we used to when mother was alive," said Tom Ramsey, throwing down his paper and tipping back in his chair.

"The boys are going to have a dinner at the club," said Hal, Tom's brother, "and I'm going."

"I should think you'd rather stay at home on Thanksgiving Day," said Jamie, the youngest.

"Home!" echoed Hal; "you don't call this place a home, do you? No, thanks, I think I prefer the club." Here Hal took his hat and started off down town.

"That's just how it is with boys," said Hal's sister, Helen, who had overheard the conversation from the next room. "If things are disagreeable at home they can go off to a club. I just wish I were a boy. Girls have horrid times; they can't even laugh on the street without the minister's wife or somebody else feeling it a duty to lecture them. I should think it was enough to have been born a girl without having to be forever lectured. Oh, dear! There's the bell," and Helen rushed out of the front door whistling. She had gone but a few steps when Miss La Mott, the new teacher at the high school, turned the corner just ahead of her. Helen caught her breath and the color dashed into her face. She did not like to have the new teacher hear her whistling.

Helen's experience with teachers and with grown-up people in general had been somewhat unfortunate. After her mother's death the ladies of the First Church had, in their own minds, adopted Helen, and they had been over-zealous in their efforts to make a lady of the girl. Consequently Helen had come to loathe the sound of the word, and had determined never under any

circumstances to behave like one. But now — here was Miss La Mott, such a perfect lady, fresh from the presidency of the athletic club at college, too. She could handle a pair of oars in a way that made Helen's eyes glow with enthusiasm; she seemed possessed of all knowledge, moreover, and her cordial friendship for the scholars had won them completely. Helen couldn't help watching her and dreaming about her, and the more she saw of her the more she was convinced that to be a lady was something very beautiful indeed.

Outwardly Helen was the same as ever, but inwardly a great transformation was slowly taking place.

"Good morning, Miss Ramsey," said Miss La Mott, as she turned and waited on the corner. "May I have your company to school?"

Helen's eyes flashed with pleasure.

"I met your brother last evening," said Miss La Mott, after they had gone on a few steps. "I did not know you had a brother until last night."

"I have three brothers," said Helen.

"Three brothers! How delightful! I have two. We were hoping to see each other this Thanksgiving, but I cannot go home, the time is so short. It is a disappointment to us all, particularly to my brothers. Boys are so dependent on their sisters — don't you find it so, Miss Ramsey?"

Helen shrugged her shoulders. "Hal is going to his club to dinner on Thanksgiving, Tom will be sure to find some place to go, and Jamie will stay at home because he is little and will have to. That's the way my brothers depend on me."

The new teacher looked intently at Helen, and there was an expression of sympathy in her eyes which Helen felt she did not deserve.

"The young lady of the house should be treated better than that," she said, quietly. "I think I would insist upon my family honoring me with their presence on Thanksgiving Day. I'm very sure I wouldn't listen to any other arrangement."

The color dashed into Helen's cheeks while Miss La Mott was speaking. *She the young lady of the house! How her brothers would laugh at the thought! And she herself — how she would have scorned such an appellation a month or two ago! But now she was almost wishing such a thing were possible.*

Helen was very quiet all that day, and many times, as the contrast between what she was and what she ought to be came into her mind, she blushed painfully. By the time she reached her room at night, she was in a state of mind which found relief in a vigorous walking exercise up and down the length of the room. Helen had never in any sense been slow either to think or to act, and she had taken but a few turns about the room when she stopped short in front of the window and gazed up at the stars. "I'll do it," she said aloud. "I'll just do it;" and she at once proceeded to spoil several sheets of paper in her endeavors to write a very proper and lady-like note.

The next morning, at breakfast, Helen astonished the family. "Papa," she said, "may I invite Miss La Mott to dinner on Thanksgiving? And will you please order these things when you go down town?" handing a list of groceries to him. "You'll all please to be here to dinner, boys," she continued. "And, Hal, I want you to hand this note to Harry Lombard. We'll invite him; and ask him to bring his violin, please, so we may have some nice music."

Helen assumed the position of young lady of the house with such a matter-of-course air that the boys were astonished

beyond the power of speech. Helen gave the note to Hal to deliver, and Mr. Ramsey promised to send up the things, and the housekeeper was immediately consulted in regard to a dozen perplexing questions.

At five o'clock on Thanksgiving Day Helen, dressed in a lovely wine-colored gown, sat opposite her father, with Miss La Mott on her father's right. Hal, sitting next to Miss La Mott, could hardly keep his eyes off his sister he was so surprised and proud of the way she presided at their first dinner party. Helen displayed astonishing taste in her flower decorations and in the music which she selected. After dinner Miss La Mott played for them, and Helen played an accompaniment for Harry's violin, then they had games and singing.

When the party was over, and Hal had gone home with Miss La Mott, Jamie's eyes followed Helen as she went about the room putting things in their places.

"That's a stunning dress," he said at length, "makes you look jolly. I didn't know Helen was so mighty pretty till tonight, did you, Tom?"

"Helen's a trump," declared Tom. "Can't think when I've eaten such a good dinner. Wasn't it good, Hal?" he asked, as that young man entered the room.

Hal took no notice of Tom, but, walking over to Helen, he made a low bow. "Please may I congratulate the young lady of the house on the success of her first dinner party?" he said.

"Was it nicer than a club dinner, do you think, Hal?"

Hal took his sister's face in both his hands and kissed her. "I feel as if I had come into possession of a home," he said. "Do so some more, won't you?"

Helen's eyes danced with pleasure. To be called the young lady of the house, and have Hal imply that she could make things homelike, was more than she had dreamed of.

"I guess I will do so some more," she said, joyfully.

Fairhaven, Mass.

POOR MISS JANET

J. L. HARBOUR.

"POOR Miss Janet! This will be a sad Thanksgiving Day for her."

Mrs. Hull sighed, and shook her head in the most doleful way as she spoke.

"Why, what has befallen Miss Janet?" asked Mrs. Hull's sister, who was a stranger in the town. "And who is Miss Janet?"

"She is old Squire Thorne's only child, and what that poor girl hasn't gone through with in the past year ain't worth speaking about. I don't think that I ever heard of any one having more misfortunes in one year. And what makes it all the harder for her is the fact that she never had a care or a sorrow in her life until within a year. Poor Janet!"

Mrs. Hull sighed more deeply than before, and her sister said: "Do tell me all about it."

"Well, you see her father was one of the wealthiest men in our town — or at least folks thought he was wealthy; but he had a stroke just after Thanksgiving last year, and he died in three days. It was such a shock to his wife that she never got over it, and they buried her three months later. In the meantime it was discovered that the old squire had died a bankrupt. He had made a lot of bad investments and gone security for a rascally relative, and the upshot of it all

was that his elegant home had to be sold to satisfy his creditors. They say that poor Janet didn't have three hundred dollars left when everything was settled up, and here she had lived in ease and luxury all her life — never had to think of anything but how to have a good time. Then she had a long sick spell herself, and when she got over it she had to turn in and go to work — poor girl! I guess she'll think that she has mighty little to be thankful for. She got a place in our schools, and is boarding with an old friend. I can't help thinking about Janet, and — why, if she ain't coming in at our gate this very minute!"

Mrs. Hull hurried to the door and opened it before her caller had a chance to rap. A moment later a slender young girl of not more than twenty years, simply dressed in black, followed Mrs. Hull into the room. Mrs. Hull made haste to set out the most comfortable chair for her caller, and said, kindly:

"Sit up close to the stove, Miss Janet. It is real sharp out today. I was speaking about you to my sister the minute you opened my gate."

"I know that it was something kind that you were saying because of the way my right ear burns; but then you never say anything but kind and pleasant things about your friends, Mrs. Hull."

"I couldn't say anything else about you if I told the truth," replied Mrs. Hull. "The fact is, I was just sympathizing with you, Miss Janet."

"Sympathizing with me, Mrs. Hull?"

"Yes, dear. I was just saying to my sister that I was afraid that it would be a real sad kind of a Thanksgiving for you. I hope that you will be given grace and strength to bear it. But I know that you won't feel as some might feel in your place, and that is as if they had nothing left to be thankful for."

"No, I do not feel that way, Mrs. Hull. On the contrary, I have never in my life had so much cause for gratitude as this year."

"Why, Miss Janet!"

"It is true, Mrs. Hull. God has done more for me during the past year than during any other year of my life. I shall praise and bless Him on Thanksgiving Day as I never have before in all of my life."

"After all that you have gone through with?" said Mrs. Hull, incredulously.

"Yes, after all of the sorrow and loss that God has chosen to inflict upon me. Before those trials were sent to me, I was an idle, ease-loving, pleasure-loving girl, living solely for my own delight. I made no use of the capacity for real usefulness with which God has blessed me. It was little to my credit that I did no one any harm. It was to my discredit that I did no one any good. I thank God for bringing me even through searching sorrow to a sense of my own unworthiness. I thank Him for so clearing my vision and so strengthening my will that I could see the path of duty and have the strength to walk in that path. I thank Him for bringing me to Himself. Do you think that I ought to be sad and downcast when I have all of these things to be thankful for?"

There were tears in Mrs. Hull's eyes, and her voice was unsteady as she said:

"No, no, Miss Janet. It is as you say;

you have been wonderfully blessed during the past year. I see now how you have. You have taught even an old woman like me a lesson. I shall never say again 'Poor Miss Janet.' You are happy Miss Janet."

Dorchester, Mass.

BOYS AND GIRLS

TWO TURKS

HARRIET E. ROE.

Across the ocean, deep and wide,
A wealthy ruler doth abide,
Whose will is law
Without a flaw —
Oh, such a man I never saw!

He sits and smokes the whole day
through,
Has nothing else but that to do,
With bags of gold,
So I am told,
And Persian rugs both new and old.

A Turk is he, but oh, so bold!
It makes one's very blood run cold
And eyes grow dim
To think of him,
And creeps run up in every limb.

This side the ocean, deep and wide,
Another ruler doth abide,
Whose figure here,
With grandma dear,
We greet with many a long, loud cheer.

He lies and bakes the long morn
through,
With nothing else but that to do,
Brown as a bun
When he is done,
And then there come the laugh and fun.

He lies upon a platter gay,
While all around his subjects stay —
Turnip and beet,
Celery sweet,
And pies and cakes — such lots to eat!

A Turk is he, but oh, so nice!
We smack our lips at every slice.
Our eyes do shine
At bird so fine,
So when he's gone we truly pine.

And now which one do you prefer?
The Sultan with his gold and myrrh?
I know you'll say,
As well you may,
"The King, the Turk of Thanksgiving Day."

Worcester, Mass.

A THANKSGIVING FOR ONE

SUCH a funny little rolypoly Polly as she was, with her big China-blue eyes that were forever seeing something to wonder about, and round red cheeks that always grew redder when anybody spoke to her, and her crinkly flaxen hair that never would stay in place. Such a queer little dumpling of a Polly! All the same, she liked nice things to eat as well as any one could, and when, once upon a time, somebody gave her the measles just in season for Thanksgiving Day, she felt dreadfully about it, and cried as hard as she knew how, because she could not have any turkey, nor pudding, nor mince pie for dinner — nothing at all but oatmeal gruel!

But crying didn't help the measles a mite, as of course Polly knew that it wouldn't, but she couldn't have helped crying if she wanted to, and she didn't want to. "Most anybody'd cried, I wouldn't wonder," she said, a day or two after, when the measles had begun to go away again, "not to have a mite of any Thanksgiving for dinner — not any pie, nor any cran'bry sauce, nor any — O de-ar!"

"Well, well!" said Polly's mother, laughing, "I guess we'll have to have another Thanksgiving Day right off."

"Oh, can we?" cried Polly, brightening up.

"Not unless the Governor says so," answered her father, with a twinkle. "The Governor makes Thanksgiving Days, Polyanthus."

"Where does he live?" asked Polly, with the earnestness that was funny.

Everybody laughed.

"At the capital," said Polly's Uncle Ben Davis. "Do you know where that is?"

"I guess I do," said Polly; and she asked no more questions.

But what do you guess that this funny Polly did? By and by, when she felt quite like herself again, she borrowed pencil and paper and shut herself up in her own little room and wrote a letter that looked very much like this:

DeRe MiTeR Guvner will yOU PLeASe make AnoTHeR Thanksgiving Day becaws I haD THE MEESLes the Last One.
Polly Pinkham.

Then she folded the letter and put it in an envelope, with one of her chromo cards, and sealed it, and took two cents out of her bank for the postage, and ran away to the post-office as fast as she could run.

Mr. Willey kept the post-office; and if Mr. Willey himself had been behind the glass boxes that day, I don't believe that Polly's letter ever would have gone out of Tinkerville. But Mr. Willey's niece was there. She read the address on the envelope that Polly handed in, and her eyes danced. It looked so funny:

"MISTER GuvNER, at the CAPITLE."

One or two questions brought out the whole story.

"The Governor shall have your letter, Polly," roguish Miss Molly said, with a laugh, as she stamped it and wrote the postmark as plain as could be. And so he did. For, not quite a week later, a letter came in the mail to Polly — a great, white letter with a picture in one corner that made Polly's father open his eyes. "Why, it's the State's arms," said he. "What under the sun?"

But I think that he suspected.

Oh, how red Polly's cheeks were, and how her small fingers trembled when she tore open her letter! It was printed so that she could read it herself, all but the long words:

DEAR MISS POLLY: Your letter received. I am very sorry if you were so ill as not to be able to eat any Thanksgiving dinner. It was quite too bad. I hereby appoint a special Thanksgiving Day for you, next Thursday, December 9, which I trust may be kept with due form. Your friend and well-wisher,

ANDREW COLBURN.

"O O O O!" cried Polly, hopping on one foot. "Will you, mother? O mother, will you? I wrote to him myself! Oh, I am so glad!"

"Did you ever?" cried Polly's mother. "Why, Polly Piukham!"

But Polly's father slapped his knee and laughed.

"Good for Governor Colburn! I'll vote for him as long as he wants a vote. And Polly shall have a special Thanksgiving worth telling of — so she shall."

And so she did have, the very best that she ever remembered.— *Youth's Companion*.

THE GENERAL MISSIONARY COMMITTEE

THE General Missionary Committee began its annual session in St. Paul's Church, New York city, at 10 o'clock on Wednesday morning, Nov. 14, with Bishop Fowler in the chair. The devotional exercises were conducted by Dr. S. F. Upham, who read the 72d Psalm and offered prayer. The roll of the Committee was then called, showing quite a number of absentees, nearly all of whom, however, appeared before 10:30. S. L. Baldwin was elected recording secretary. Homer Eaton was elected treasurer, and H. C. Jennings assistant treasurer. The rules of procedure of last year, and the rules of order of the General Conference, so far as applicable, were adopted.

The treasurer then submitted his report, the substance of which was as follows:

Cash receipts of Missionary Society for the year ending Oct. 31, 1900,	\$1,223,904.72
amounted to	1,236,544.03
The total receipts last year were	

Decrease, \$12,639.31

The amount for the year came from the following sources:

Conference Collections,	\$1,143,263.18
Increase,	21,103.67
Legacies,	55,864.63
Increase,	2,273.85
Lapsed Annuities,	15,401.71
Decrease,	14,819.64
Sundry Receipts,	9,375.20
Decrease,	21,697.19

CONDITION OF THE TREASURY.

General receipts for the year,	\$1,223,904.72
Receipts to balance in full old debt,	19,219.76
Total receipts,	\$1,243,124.48
Expended for all purposes,	1,262,682.35
Disbursements in excess of receipts,	\$19,557.87
Indebtedness Nov. 1, 1899,	30,254.97
Indebtedness Nov. 1, 1900,	\$49,812.84

In addition to the regular income the treasurer has received for "Special Gifts" \$76,803.16 — an increase of \$516.26. Of the receipts of this year for "Special Gifts" and the balance of such funds on hand Nov. 1, 1899 (\$39,904.68), there has been forwarded as directed by the donors \$77,331.68, leaving \$39,376.16 yet to be paid. Adding the receipts for "Special Gifts," and the amount paid in on the debt to the regular income of the treasury, we have total receipts, \$1,319,927.64, showing a total decrease for the year of \$56,471.43.

Preliminary Discussion

The first item of business was the fixing of the total amount of appropriation for the ensuing year. Mr. Speare said this was fixed for the Committee by the action of the General Conference, and, on motion, the total receipts of last year, \$1,223,904.72 were made the appropriation for the year to come.

Treasurer Eaton then moved to suspend the rules in order to make an appropriation for the debt, which the report showed to be \$49,812.84. He thought this ought to be done to carry out the pledges made to the church that hereafter the Society would not run into debt.

The rules were suspended, and a motion made for this appropriation for the debt. Dr. Eaton showed how some part of the debt had been created. After the appropriations last year had been made, it was found they exceeded the amount to be appropriated. Dr. Buckley's motion made at that time, to take \$25,000 from the Incidental Fund appropriation, was carried. During the year it had been found necessary to expend over \$32,000 from this fund.

Dr. Buckley said that, a year ago, in connection with his argument he had under-

taken to show that if the prosperity that was predicted by a large part of the Committee should become a fact, then the increase would be sufficient to meet the amount taken from this appropriation. We have had prosperity, and now have it. Nevertheless we have spent more than we have received. The only thing to do is to meet the emergency and provide for the debt.

Bishop Walden called attention to the excess of expenditure for foreign missions over the appropriation of last year, and to the excess of the total expenditure over the total appropriation, while there had been expended some \$12,000 less for home mis-

Dr. Goucher stated that our appropriations this year must in the nature of the case be less than last, and he objected to making them still less by appropriating \$50,000 for the debt first of all. He moved as an amendment that we appropriate \$23,904 to the debt this year, leaving just \$1,200,000 for the missions proper.

Bishop Walden pointed out that there had been an overdraft for the foreign work of \$48,028, while the expenditure of the home field had been \$12,000 less than the appropriation. There had also been expended more for the various matters under the head of office expenses, incidentals, contingent expenses, etc., than had been appropriated, making a total overdraft of \$32,284. He said he did not know who had authorized all this, but it was a part of the debt. We ought to meet the debt and then make the appropriations out of what was left.

Dr. Baldwin said no one would think of making a larger appropriation this year than the law entitles the Committee to make. Taking out \$50,000 to start with for the debt and then making the appropriation out of the balance, is a poor way to start the twentieth century.

Dr. Buckley said that we certainly had gone through the country raising money on the basis that hereafter there could be no debt. It had been so published in the papers, and emphasized by both press and speakers. The action could not have been taken but for the belief that the law would now keep us out of debt. It was so stated in the General Conference when the action was proposed. To now appropriate the money and make no provision for the debt is to circumvent the rule. If we do not provide now for this debt, we must do so at the close of the meeting by a cut on all appropriations. I would rather see the debt put out of the way than to attempt to prevent the evil by scaling down, because the scaling down would not be done on rational principles. I move to amend the motion, that the sum of \$30,000 be appropriated towards the debt.

Dr. Goucher said that his proposition was to take the odd amount, leaving \$1,200,000 to be appropriated for work.

Dr. Buckley said: If you take \$30,000, no one will blame you, but if you take less than one-half, you are not doing much.

Bishop Foss thought the motions of Drs. Buckley and Goucher assumed the right of this Committee to continue the debt. If Dr. Buckley's motion should prevail, we shall be actually \$42,000 short in our appropriations compared with last year, for the total receipts are \$12,000 short.

Dr. Buckley asked Bishop Foss whether in his opinion the Committee had a right to continue this debt under the General Conference rule, and Bishop Foss replied that he thought we were bound to continue the whole of it or none of it.

Dr. Buckley then withdrew his motion.

Bishop Hartzell called attention to the fact that we had passed through a remarkable year in which a General Conference had occurred and also a national election, and that during such years the receipts are generally smaller than at other times. He thought the Committee ought to pass the compromise proposed by Dr. Goucher.

Mr. McLean said he felt it his duty to keep the General Conference rules and thus avoid debt, and that a time of prosperity is a time to pay and not the time to incur debts.

Dr. Thomas said that the only question is that of doing right and not being governed by expediency. We ought first to provide for our indebtedness. The church will not sustain us in increasing it.

Dr. Leonard called attention to the fact that in the four years, from 1896 to 1900, we had made a remarkable record. We have



REV. GEORGE P. ECKMAN, D. D.

Pastor St. Paul's Church.

paid off the debt without diminishing the regular contributions.

Mr. Tait said that the effect upon the church will be better if we pay the debt and show that we are compelled to retrench in appropriations because the church has not contributed as much as it ought.

Mr. Tuttle said that we are in the same position in which many individuals are—we have been living beyond our income, and that will lead to disaster. The laymen of this Committee have stood unanimous for years in voting against increase of appropriations when they felt it was going to result in debt. The debt has been paid by showing the church that such a debt would never be allowed to accumulate again. We cannot go before the church and say we are accumulating a debt. It is better to cut down the appropriations even though the work should suffer.

Bishop Merrill thought the time had come for establishing a policy of dealing with debts. He thought we ought to regard these debts each year as appropriations already made. We should appropriate what is left after this is taken out and consider this the amount we are authorized to appropriate.

Mr. Ogier said he saw that additional appropriations to the amount of \$100,000 would be asked for for the work, and over against that we have \$62,000 for the debt. If this were added to appropriations it would increase them 5 per cent. During the past year we have raised \$80,000 for General Conference expenses and \$75,000 for the India Famine Fund, and we might provide for this debt in the coming year without cutting the appropriations.

Dr. Coker said he was willing to cast his vote for the payment of the debt if assured there would be no overdraft next year, and Dr. Leonard replied that no one could give such assurance.

Dr. Goucher said we should remember that we do not propose to create a debt, and in the second place he did not think it wise to cut the missions so severely as taking \$50,000 would do.

The Bishop put the motion, and it was decided to set apart \$23,904.72 for the debt.

Dr. Millard delivered an address of welcome to the Missionary Committee and spoke of an intended reception and banquet which, however, could not be held, owing to the exceedingly short time given for preparation.

Dr. Eaton moved to appropriate \$50,000 for incidental expenses, and the motion was adopted.

Dr. Buckley said that the Board has a right to expend \$50,000 for the Contingent Fund. It is not wise to attempt to cut down the Contingent or Incidental Fund. He moved to make the Contingent Fund \$40,000.

Dr. Santord said last year it was \$50,000, and we overran the appropriation.

Bishop Foss called attention to the fact that with what had already been appropriated this would make a cut of \$60,000 into the missionary appropriation, and he would therefore move \$25,000 for a Contingent Fund.

Dr. Eaton called attention to the fact that last year the appropriation was \$42,000 to the Contingent Fund, and we drew upon that \$39,000. The appropriation to the Incidental Fund was \$25,000, and the Board drew \$62,000.

Bishop Walden then gave figures which led him to doubt the wisdom of appropriating more than had been appropriated last year to these funds. The prosperity of a year ago resulted in a decline of \$24,000 in collections.

\$25,000 was appropriated to the Contingent Fund.

The item of salaries was then taken up, and \$30,000 was proposed.

Bishop Walden said that he had heard a report that the traveling expenses of Bishops assigned to foreign fields were not to be paid out of missionary money, and Dr. Leonard replied that that came out of the Incidental Fund.

Dr. Buckley said that the Board had passed a resolution not to pay traveling expenses of the Bishops residing at Zurich and Shanghai.

Bishop Walden asked if Bishops Vincent and Moore were not doing missionary work as much as Missionary Bishops. Dr. Leonard replied that the Missionary Committee had not authority to pay such



ST. PAUL'S CHURCH, NEW YORK CITY.

expenses; they ought to be paid out of the Episcopal Fund.

Dr. Buckley said he believed that if the meeting of the Board had been fully attended, this action would not have been taken. It was the overthrow of usage that had no exceptions from the beginning.

Bishop Walden moved to insert in this item, "and Bishops residing in mission fields."

Dr. Leonard objected that this ought not to be inserted here; but Bishop Walden said they could change their book-keeping to make it suit.

Dr. Eaton said that the drafts on the Episcopal Fund are greater than the fund will meet. Dr. Mains, who is treasurer of this fund, desires that the Committee should make some declaration on this subject. I think that the traveling expenses of Bishops traveling in foreign fields should be paid by the Missionary Society.

Bishop Foss moved the appointment of a committee of three to consider this matter, and the motion prevailed. Subsequently the number of the committee was enlarged.

On Dr. Leonard's motion, a committee was ordered, of which Bishop Thoburn was chairman, to consider the Twentieth Century Thank Offering Movement.

Bishop Warren presided at the afternoon session of Wednesday, and the devotions were conducted by Bishop Thoburn.

Bishop Cranston asked permission to present certain missionaries who were present, and on his motion Bishop Joyce presented Rev. and Mrs. F. D. Gamewell, lately returned from China, Rev. H. Olin Cady from West China, Rev. M. L. Tait from Pekin, and Rev. A. W. Greenman from South America. They were received with great enthusiasm.

It was moved to make the office expenses the same as last year. Bishop Walden moved to make the appropriation for providing missionary information, \$15,000. Dr. King moved to make it \$10,000, and

Bishop Walden accepted the amendment.

Mr. Speare asked in regard to the payment for *World-Wide Missions*. Dr. Carroll replied that it is taken out of the collections. Bishop Fowler said he thought that an unusual proceeding, and wanted to see a regular appropriation made. Dr. Carroll said that the action was taken at the last meeting of the board. Dr. Leonard said the *World-Wide Missions* did not pay its own expenses, but would about half pay them the coming year, and would need \$9,000 or \$10,000. A copy had been promised to each contributor of \$1 to the cause of missions. Dr. Goucher said that the publication of *World-Wide Missions* cost about \$18,000 last year. This has been counted off the whole sum raised, and now if we appropriate \$18,000 for this publication, we are authorized to add that to the sum total of our appropriation. Dr. Eaton said this \$18,000 for *World-Wide Missions* does not appear in the \$1,200,000 which is the basis for appropriations this year. Dr. Leonard said that it had been stated to the church that *World-Wide Missions* would be given to those who contributed a dollar to missions. About 210,000 families are now receiving the paper. Bishop Fowler said he would like to change his amendment to \$25,000 with a view to reconsidering the original appropriation and making it \$1,218,000. The Board has no right to take this money out of the treasury for this purpose. The \$25,000 was then appropriated, and the original appropriation was made \$1,242,000.

Dr. Upham presented a report from the committee appointed to consider the expenses of Bishops in foreign lands: "In view of the immemorial practice of the Missionary Society of paying the traveling expenses of the general superintendents in visiting the foreign field, the General Missionary Committee is of the opinion that this administration should continue unless the General Conference shall otherwise order."

Dr. Buckley moved that this be adopted. The two Bishops residing in foreign lands are serving the Missionary Society exclusively just as certainly as the Missionary Bishops are, and should be paid out of the missionary fund.

Bishop Thoburn said that the usage had not been uniform; that Bishop Harris wanted to visit Africa, and Dr. Reid had refused his traveling expenses. The Episcopal Fund is better able to bear this expense than the Missionary Society.

Dr. Leonard said that the Missionary Society has nothing to do with paying the expenses of the Bishops. The argument that the Bishops should have expenses paid from the missionary fund because they are doing missionary work would apply to much of the home work. They are not employed by the Missionary Society; they go at the behest of the General Conference which provides for their expenses. The Bishops are not under the Missionary Society, and this matter ought not to be brought before this Committee.

Bishop Goodsell said: One additional Bishop has been elected, and no provision made for his support. If there is any deficiency in the funds, it amounts to this—the Bishops will support the new Bishop elected. No notice has been given to those who ought to add the sum necessary to the apportionment for the support of Bishops. The exigencies which required the Bishops to go abroad arose first in the Missionary Society, and then in the General Conference. This matter ought to be postponed until the Episcopal Fund can be properly apportioned.

Bishop Walden said that the Bishops who have gone to China and Europe have done so at the order of General Conference, it is true, but so had Bishops Warne and

Parker and Thoburn. The cause served should meet the expenses.

Bishop Merrill said the adoption of the resolution would sustain the administration of the Board in the past. The only thing we fail to justify is this partial innovation with respect to the expenses of the two Bishops who reside abroad.

Dr. Eaton said that if the General Conference had sent a Missionary Bishop to China, then his salary, and expenses too, would have come out of the missionary fund. The Missionary Society was saving money by the present arrangement, and should pay the expenses.

The resolution offered by the committee was then adopted. The appropriation for office expenses was fixed at \$10,000, and for salaries at \$30,000.

Mr. Speare moved that the division between home and foreign fields of the appropriation be the same as last year—42½ and 57½. Bishop Fowler moved that it be 45 and 55. Bishop Foss proposed 40 for the home, and 60 for the foreign.

Dr. Buckley thought there was a prospect of a long debate if the subject was opened. Bishop Foss also thought the wise thing is to continue where we were last year. Dr. Leonard said that last year all the increase, in the final adjustment, except about \$2,000, went to the home field. He favored 45 and 55. Bishop Walden said the actual ratio last year was a little less than 42 and a little more than 57.

Dr. Goucher argued in favor of last year's basis of division. To take this basis would make a cut of some \$5,000 more on the home this year than on the foreign field, but the home field can stand it better than the foreign.

Dr. North showed that whatever the appropriation of last year was, the actual amount received by the foreign field was in excess of the 57 per cent., while the amount received for the home field was not any more than was appropriated.

Mr. Ogier said he would add some arguments for increase to the home field—first, the opinion that the church has that the money is equally divided between the two fields; and, second, the providential feature, God thrusting upon us the foreign element.

Bishop Thoburn said he had always been a missionary, first at home and then abroad, and his son had died in the home work. But a cut in the foreign appropriation meant taking men out of the work, and it did not mean that in the home field.

Bishop Cranston also entered a protest against diminishing the amount for the foreign field.

Bishop Hamilton spoke of the needs of the home work in view of the character of the foreign immigration, which is now chiefly from the south of Europe and from the Slavonic and other like peoples.

Bishops Hartzell and Joyce urged the adoption of last year's ratio. Dr. North gave figures showing that the ratio last year was about 61 to the foreign field and not quite 40 to the home.

Bishop Fowler spoke of home work that needed help and of Conferences he had held where the average salary was \$231, given to men in every way as worthy as those in the foreign field who receive \$1,100.

Bishop Foss plead eloquently for the foreign work. He said he knew the needs of the home field and the sufferings of the men, but the foreign work seemed to him to carry the great missionary appeal. He likened the Missionary Society to a cordon of policemen keeping back an immense crowd that wanted to get near a procession, saying continually, "Stand back! Stand back!" The doors are open in India especially, and thousands could be baptized if

we had the workers to instruct and care for them. We are saying, "Wait, wait," and death and famine and the judgment hasten on. Let us do for the home work what is imperatively necessary, but in the name of the Lord Jesus who said, "Go into all the world," don't let us cut down the foreign work. I withdraw my motion for 60 and 40 in the hope that you will make it 57½ for the foreign work.

On Dr. Eaton's motion the previous question was ordered, and the appropriation divided in the proportion of 57 for the foreign field and 43 for the home field. This gives the foreign field \$614,617, and the home field \$463,658.

The Foreign Work

was then taken up, and estimates given for North India, showing a request for an addition. The committee of the Board recommended an increase of \$2,884.

Bishop Thoburn then represented the needs of the India Mission, first recounting its early history. He spoke of the reductions that had been made in the appropriations, and the suffering caused, and also of the heavy debts growing up in the missionary field in much the same way as the debt in the Society at home, owing to the greatness of the work to be done. The mission has suffered terribly on account of the famine. But he said he had never seen such heroism as was displayed by the missionaries. The famine had left us a legacy of some seven or eight thousand orphans who must be cared for. He said he hoped to see the day when the home and foreign fields would be administered by separate societies. A new opening has come in Central India where there are 200,000 who do not worship idols.

The Committee then adjourned, with the benediction by Bishop Warren.

THURSDAY

The morning session of Thursday was presided over by Bishop Foss. The devotions were conducted by Dr. North.

After the approval of the minutes of the previous session, Bishop Thoburn moved the appointment of a committee of three to prepare an address to be issued to the church. He said this had been a custom for some years, but that the address was usually not printed in time to be of use, not appearing in many cases until after the Spring Conferences, and then being relegated to an obscure corner of the *Advocates*. Dr. Leonard said that these addresses had always been printed in tract form immediately after the adjournment of the Committee and sent out by the ten thousand. The number on the committee was changed to five.

North India Mission was then taken up. Dr. Leonard thought that these different fields might be referred to special committees. There must be a cut; let the sub-committees consider and report to the General Committee.

Bishop Walden moved that the appropriation be 2.4 per cent. less than last year. He said that this year the appropriation from the W. F. M. S. to India is \$177,000. This society raises more money for the foreign field than is raised at home by the Board of Church Extension, the Freedmen's Aid Society, and the W. H. M. S. together. The relative demands of the various fields indicate that a cut of 2.4 per cent. should be made on the whole and the amounts adjusted by the sub-committees.

Bishop Thoburn said it is true that India is getting the amount stated from the W. F. M. S., but it had no bearing on the question. It is unfortunate to make comparisons between the home and foreign work. At home we have the Deaconess work which amounts to \$200,000 a year, also the City Evangelization work which gives

\$200,000 a year. These are good works, but attention must be directed in such a comparison to \$500,000 on the other side of the ledger. In India the deaconess work is counted against the mission. It will not do to count the Philippine Islands as home work; it is essentially foreign, and must ever remain so. Geographically, by virtue of race and logical events, and by right of conquest, the islands belong to Malaysia.

Bishop Cranston said he had refused to interfere in the least in the Philippines. He thought it impossible to consider the sections of India separately and do them justice—they ought to be considered as a whole. He moved that the basis of appropriation be to each of these fields the same as last year, less 2.4 per cent. cut, with a view to having the distribution in the fields referred to a committee.

Dr. Leonard said the cut on home missions would be a little less than 2 per cent., and that on foreign a little more than 2. He did not see why the foreign should suffer more than the home.

Dr. Buckley said he thought it wiser and better to discuss the missions separately, and not say that all parts of the field must bear alike this cut.

After further discussion Bishop Fowler moved as a substitute to appropriate to India the same sum as last year less the proper amount, 2.4 per cent. or whatever it might be, and that we refer that to a committee of five appointed by the chair for distribution. This motion was accepted as a substitute.

Bishop Cranston suggested that the Com-

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MARY H. REMINGTON
Providence, R. I.

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Mrs. G. K. NADER
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mittee start with a 2½ per cent. cut and give Africa what would be saved by this.

Bishop Hartzell said that there are three Conferences in Africa now. The Committee had never made what it really considered an appropriation to the African work south of the equator. For this great work, to which such large property gift has been given, we have appropriated only \$5,000; and there is less than \$2,000 for the other work. Bishop Walden said that the suggestion of Bishop Cranston, if carried out, would give Africa about \$630 additional.

Dr. Goucher opposed the 2½ per cent. cut. It would not do to make a cut on India beyond that which is absolutely necessary. The famine of the past and that of the present, together with the bubonic plague, make it necessary to do all we can for India. An argument for this is also to be found in the much larger membership in India. Every cut of thirty dollars means the withdrawal of a native preacher and the abandoning of native converts in a hostile land.

Bishop Cranston replied that what he had said was in the interest of Africa. The conditions in India, owing to the favoring influence of the British Government, were much better than in China, and that might account for the larger membership. There are also serious conditions in China. The price of living has been advanced, and there is a famine in the district affected by the Boxer uprising. They also have hundreds of orphans to care for whose parents were slain in the late troubles.

The motion ordering a cut of 2.4 per cent. was finally passed, and the reference of the India Mission to a special committee of five was also passed.

Germany was then taken up. Bishop Walden moved that from the appropriations made to Europe last year the deduction of 2.4 per cent. be taken, and these European Conferences be then referred to a committee of five. The motion prevailed.

The same action was taken with reference to *South America* and *Mexico*.

When the same motion was made with reference to *Africa*, Bishop Hartzell moved that it be referred to a committee, but without the cut of 2.4 per cent., and this motion prevailed.

Bishop Walden moved to refer *Eastern Asia* in the same way, and then to take a recess to allow these committees to meet.

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Dr. Goucher moved a reconsideration of the vote fixing the cut on appropriations so far as it relates to the Philippines. This motion prevailed, and the Philippines were exempted from the cut.

Bishop Cranston made a similar motion with reference to the cut regarding Korea.

Dr. Buckley asked what reason there was for treating Korea in this way, and Bishop Cranston said the condition of the mission demands that all be given to it that is possible. There are twelve millions of people and only five missionaries who can speak the language. The printing interests turned over by the Presbyterian Mission demand more support. The people are without churches, etc. Dr. Baldwin added that ten or twelve men ought to be sent there next year, but it was impossible to do it.

After further discussion, Bishop Fowler moved to strike out the clause exempting Korea from the cut, and the motion prevailed.

After the announcement of the following committees the General Committee adjourned: Appeal to the Church—Thoburn, Goodsell, Leonard, Ogier, Tuttle. Southern Asia—Thoburn, Leonard, Coker, Goucher, Rusling. Eastern Asia—Cranston, Joyce, Baldwin, Parsons, Thomas, Taft. Europe—Walden, Carroll, Simonsen, North, Dobbins. Africa—Hartzell, Leonard, Monroe, Sanford, McLean. South America and Mexico, etc.—Warren, McCabe, Carroll, King, Speare and Ninde.

Bishop Walden presided at the afternoon session, and the devotions were conducted by Dr. Parsons.

Dr. Leonard presented the report of the sub-committee on *India*. It is as follows: For North India, \$54,000; Northwest India, \$25,500; South India, \$20,000; Bombay, \$23,500; Bengal, \$12,500; Burmah, \$5,277; Malaysia, \$10,250; the Philippines, \$2,000, with a recommendation that \$8,000 be asked from the thank-offering for Malaysia. Also an additional appropriation for North India Conference of \$3,000 from the thank-offering. This last is necessary because of the withdrawal of a contribution of \$3,000 that has been received for schools there.

Mr. Dobbins moved that the report be adopted. Bishop Hurst wanted to know more about the Philippines—whether the administration is to be from at home or abroad; and Secretary Leonard said that it would be administered as a part of the Malaysia Conference.

Bishop Fowler contended that it could not be administered by a Missionary Bishop as it is United States territory, and Bishop Hurst also said that Manila is a part of United States territory, President McKinley having ordered that it be so put down. Bishop Thoburn thought this matter ought to be left as it was by the last General Conference. It is essentially foreign territory, and it should be left to the next General Conference to settle the matter of administration.

The report of the committee was then adopted.

Bishop Ninde presented the report of the committee on *South America* and *Mexico*, which was read by Dr. Carroll: South America, \$45,271, of which \$5,000, together with the amount to be received for property in Brazil, shall be at the disposal of the Board to be applied on the debt and interest; Chile, \$19,520; Lima, \$9,713; Mexico, \$48,547. Bishop Fowler moved the adoption of the report.

After a somewhat protracted discussion regarding the debt on property in South America, the overdraft of \$6,000, and the transference of the Porto Alegre work (Portuguese) in Brazil to the Methodist Episcopal Church, South, participated in

by Dr. Goucher, Bishop Fowler, Dr. Leonard, Dr. Carroll, Dr. King, Mr. Dobbins, Bishop Merrill, Mr. Speare, Bishop Ninde, Gen. Rusling, and Bishop Foss, the report of the committee, as amended, was adopted.

The sub-committee on *Africa* then made the following report: Liberia, \$9,855; East Central Africa Conference, \$10,625; West Central Africa Mission, \$9,388. The increase for Africa is \$5,000. It is also recommended that a conditional appropriation of \$25,000 be made for Africa.

Bishop Hartzell spoke at length on the needs of Africa. He said that this Committee had never made an appropriation to Africa on its merits. When he went there he found thirty people scattered in the work throughout Africa south of the equator. If he had not sold an old steamboat that he found there he would have had no money for these missionaries. There are three Conferences in Africa, and for one of them, Liberia, no increase is asked. A friend had given him last year \$5,000 more than this Committee had given him. This year he has a promise of \$600. He had reduced the number of stations from fifty to twenty and was concentrating, not expanding, in the evangelical and educational work. Liberia is improving. There has not been a death among our workers for four years. The other two Conferences are where Bishop Taylor had the largest results. Loanda is the largest city on the coast, and we have a beautiful property and splendid building there, but there has not been a Protestant service for a year. So up at Dondo another good property is turned over to us. One of the Gospels has been translated into the language of the people and has been published in England. Outside help alone has prevented our dying out there. The East Central Africa Mission includes all Portuguese East

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Africa. Beira will be a city of 10,000 people in a few years. There is no Protestant service there. I preached in a saloon. They begged for a man, and I cannot send him. At Lorenzo Marques a man gave me \$7,500 to build a church and a parsonage and wanted a missionary and his wife sent there. At New Umtali I told them I could not send them missionary money, but would take charge of their school. I have received outside help for that. I concluded not to waste my time on a few churches here and there on the West Coast, but selected three strategic centres where we can build for the future. Ten miles across from New Umtali is where we have received our largest contribution in property and buildings. The Government has said that they want the Methodist Episcopal Church of America to come in here. You have given me \$5,000 in the last two years and I have spent over \$20,000—money given to me by friends here and there. There is a foundation here for a self-supporting mission. I have three hundred head of stock bought with money given me by Mr. Deering. There is a hospital there, too, and I had to turn away over \$500 worth of work because the surgeon had not the proper instruments for it. In the carpenter shop there the boys are at work making furniture. With money we can have the largest and best industrial mission station in Africa if you stand by us. There is also a good work begun in the islands on the West Coast, especially at Madeira. We have service and school there, and are holding on in the hope that American Methodism will help us out.

Dr. Buckley said that from independent sources he had learned that, according to the statement of one man, it is impossible to conceive of a stronger impression made by any man than Bishop Hartzell has made in Africa. He thought we ought to stand by Bishop Hartzell in his work. The success there depends largely on Bishop Hartzell's life, energy and spirit for the next five years. We shall lose our grip there if he does not leave it in such shape that others can do the work after him.

In answer to Bishop Merrill's question with reference to the relation of our mission to that of the Wesleyans, Bishop Hartzell said that there was absolutely no interference, and their relations were perfectly cordial. In answer to a question of Bishop Andrews regarding indebtedness Bishop Hartzell said, "There are no debts, and I do not propose to have any." This remark was heartily applauded. Bishop Hartzell continued: "I have been exceedingly conservative in my dealings with the leading men of Rhodesia and elsewhere, and I have not a single debt I know of and a little money in the treasury."

After discussion the appropriation recommended by the sub-committee was passed by vote, as also the conditional appropriation of \$25,000.

At this point adjournment was effected, the benediction being pronounced by Bishop Walden.

In the evening a mass meeting was held in the church in the interest of missions, which was addressed by Bishop Fowler, Dr. Leonard, Dr. Oldham, and Dr. Smyth.

FRIDAY

Bishop Mallalieu presided at the morning session on Friday, and the devotions were led by Dr. Nelson.

Dr. Baldwin read a report, prepared by Bishop Ninde, giving an account of his visit to South America. In that report he spoke in high terms of Dr. Wood, one of our missionaries there. Peru, he said, has very intolerant religious laws, but there are

signs, in the failure to carry these laws out, of a more liberal spirit. The Government has established a system of schools and entrusted the selection of the teachers to Dr. Wood, who came to this country to procure them, and thus the educational interests are to be in the hands of Methodists. The Bishop also spoke highly of Dr. Hoover and his work. A change was advocated in the administration of the fiscal affairs, taking the evangelistic work out from its dependence on the educational work. Buenos Ayres is, as are many of the South American cities, a very handsome and modern city. We have there a large English-speaking congregation. In the Conference which was held there action was taken transferring the Portuguese mission work in Brazil to the Church South. The Catholicism of all this country is of a degraded type, and Methodism is carrying a new and better idea of religion there.

The part of the report referring to changes of administration was referred to the committee on South America.

On motion of Bishop FitzGerald, a committee was appointed on the subject of City Evangelization, to which was referred the question of the distribution of the amount appropriated to the city of Cleveland, as some question had arisen between the two Conferences there. Requests for appropriations and other matters connected with City Evangelization were also referred to this committee.

The report of the committee on Europe was then presented and read as a whole, after which it was acted on seriatim:

To North Germany \$13,817 were appropriated, of which \$200 is for new work in Austria; for the Berlin debt \$600, at disposal of the resident Bishop; for grant-in-aid, etc., \$900; making a total of \$15,317. For South Germany, for the work, \$19,340; grant-in-aid, \$400; Martin Mission Institute, \$976; making a total of \$36,033 for Germany.

For Switzerland, for the work, \$6,745; church debts, grant-in-aid, \$508.

Norway was then taken up, and the committee recommended for the work, \$12,138, of which \$400 is at the disposal of the resident Bishop for the Theological School at Christiania. It was stated that there had been a proposal to do away with the national theological schools—that is, those in Sweden, Denmark and Norway—and establish a Union School for all three nations. On this Dr. Simenson spoke at some length, opposing the Union School as not feasible on account of the linguistic, race and political differences of the people. In reply to a question he said he thought the Norwegians and Danes favored it and the Swedes opposed it, though not as a whole.

Bishop Goodsell argued for the establishment of such a school on the ground that in no other way could we secure the kind of educated preachers we need in those countries. He thought the differences of language would interpose little or no barrier, as the people have languages that are so similar to each other that they understand without an interpreter. The amount now given to the three schools, as it was thus divided, could not produce good results. When he left Europe the feeling was among the preachers there that the only hope for theological education lay in some such plan as this Union School.

Bishop Ninde thought it not possible to organize a Union School there, just for the reasons stated by Dr. Simenson. Bishop Hurst also claimed that the differences among these people, linguistically and otherwise, would preclude the possibility of success in an attempt like this. Bishop Walden stated that when he was there committees of Conference had been appointed by each of the three nationalities represented

and at the meeting of these committees there had been an agreement that this could and ought to be done—that is, a Union School ought to be established.

Dr. Buckley moved that Rev. K. A. Jannsen, who is here in the interests of this movement and to collect funds for it as best he can, be given an opportunity to speak. Dr. Buckley said there was so much difference of opinion on the part of the Bishops, some of whom had been in Europe recently and some a good while ago, that it was difficult to decide what ought to be done.

Permission was given to Mr. Jannsen to speak, and among other things he said that there was little or no opposition to the scheme of a Union School in the three Conferences of Sweden, Denmark and Norway; that while there is some difference of language, this is not an important matter, as the differences are slight. Any "national feeling" that would stand in the way is mostly confined to those people found everywhere who like to stir up trouble. He said it was arranged that if the School should be started, after a fair trial of ten years, if any of the three parties was not satisfied, that party could withdraw and take what it had put into the school. It is estimated that about \$50,000 is necessary to start the school, but that he proposed to raise by private solicitation; and all that the Committee would be asked to do would be to appoint and support a president. They would pay the salaries of the other teachers.

Bishop Fowler wanted to emphasize the necessity of trained men in that work.

Miss McAllister, a missionary from Africa, was introduced and made a brief address to the Committee, after which the Committee adjourned.

Bishop FitzGerald presided in the afternoon, and the devotions were conducted by Dr. Drees.

Norway was the subject under discussion, and Dr. Simenson moved the adoption of the committee's report. Dr. Buckley moved to divide the appropriation and consider each part separately. This was agreed to, and \$11,738 was appropriated to Norway for the work.

Dr. Buckley moved to preface the appropriation for the school as follows: "Whereas the desirability of the Union School has been indorsed by the three Scandinavian Conferences which have appointed a committee of conference, which committee has fully and unanimously approved the project and in the judgment of this committee is very desirable, but cannot at once be established, therefore we appropriate the

A HARD WORKER

One of the "Kings" of the Coast

Mrs. L. S. King, of Concord, Cal., is State organizer and lecturer for the W. C. T. U., of California. She had been carrying on her work without using proper food to sustain her body, and says: "Before I found Grape-Nuts food I was suffering seriously with indigestion and my mind had become sluggish and dull, the memory being very much impaired.

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following sums for theological education in Sweden, Norway and Denmark, to be at the disposal of the Bishop."

Gen. Rusling moved to insert the word "elsewhere," and Bishop Walden the words, "approved by the Conferences," and the motion, as thus amended, was adopted.

For *Sweden* the following amounts were appropriated: For the work, \$14,800; for the school at Upsala, \$1,242.

For *Denmark*, for the work, \$6,655; for the debt on the Copenhagen church, \$710, at the disposal of the resident Bishop.

For *Finland* and *St. Petersburg*, for the work, \$4,875; for the theological school, \$500.

For *Bulgaria*, \$8,200, to be administered by the resident Bishop.

Dr. Buckley said he wished to propose a greater reduction. We have spent about \$500,000 on the Bulgarian Mission. The results have been very meagre. At one time we approached the point of winding up the mission, and then retreated. There isn't a town in Bulgaria where our church has more than thirty-seven members. As Bishop Goodsell once said: "It is now, has been, and ever must be, a buffer State between Russia and Turkey." The American Board has been very successful in its mission there, but its work has been chiefly among the Turks. According to Wesley's principle we ought to withdraw, and therefore we ought to enter upon the policy of taking \$1,000 a year from the Bulgarian Mission. I would move to take \$1,000 from the appropriation of last year; and if I am living a year from now, and anything like a revival takes place in Bulgaria, I will vote to increase their support.

Dr. Leonard said he was sorry he made this pledge, for if there was success there under the cut it would show that they ought to be cut further.

Bishop Goodsell said that the hostility against our people is such there that it would be unjust to withdraw all support from them. He thought it was wise to make the cut of \$1,000.

Bishop Walden argued for the support of the committee's report, as it would be necessary to send out new workers there. Dr. Carroll said we were not appropriating enough for success and too much for failure. Bishop Ninde said that the work is unsatisfactory in the matter of increase of numbers, and does not produce eminent Christians. He thought it would be well to transfer the work to the American Board. Negotiations looking toward this had not in the past been favorably received by the American Board, but it was because they were made when times were hard.

In answer to a question by Dr. Upham, Bishop Walden said he had preached on a week evening in one of the churches there, and that there was a large congregation filling the house; that there are revivals there and a fair measure of success.

Dr. Jackson said that since 1891 we have spent \$150,000 in Bulgaria, and there are only 211 members there now, with eight churches or chapels. He thought the mission ought to be closed up altogether.

Dr. Buckley said that it was at no time proposed to wind up the mission without taking care of the workers there. It was doubtless true that when Bishop Walden preached at Tirnova there was a large congregation. If you announce that a Bishop is to preach, lingering superstition together with devotion of a part of the human race will draw a crowd. The whole number of members at Tirnova today is twelve. It has been intimated that if we take our church out they will be left in Bulgaria without any Protestant leaven, but he had heard that the Baptists are there and are stronger than we are. Some of the men connected

with our church there are in very comfortable financial circumstances.

Dr. Buckley's motion prevailed, and \$7,868 were appropriated.

Bishop Walden moved that Bishop Vincent be requested to look into the condition of things in Bulgaria and confer with the American Board and with the native Protestant Church and report as to what can be done. Dr. Buckley moved as a substitute that a committee of three be appointed to take into consideration what form of instruction should be sent to Bishop Vincent in order to get this information. The substitute was accepted and adopted.

The chair then read a telegram from Bishop Bowman expressing his sorrow at not being able to be with the Committee, and the chairman and secretary were appointed a committee to reply.

To *Italy* \$40,183 were appropriated, including interest on the Rome debt and the second payment on the debt at Trieste.

The report of the committee with reference to appropriation was that the redistribution of the appropriations to the several Missions and Conferences of Europe is to be left to the finance committees and the presiding Bishop.

Dr. Leonard moved that it be at the disposal of the Board, as they have no finance committees there. He said the action of the committee would put it all into the hands of Bishop Vincent, and he did not think this proper.

Mr. Speare and Dr. Buckley both thought that the matter should be left as Dr. Leonard's motion would leave it, at the disposal of the Board, and this motion was accepted by the Committee and adopted.

Eastern Asia came under consideration, and Bishop Cranston, in presenting the report of the committee on China, spoke as follows: The work outside North China has not been seriously disturbed. In Hinghua it has gone forward with scarcely an interruption. The missionaries have remained there without hindrance. The work needs re-enforcing and has been prosperous. In Foochow the work was temporarily suspended. Most of the missionaries went to Japan, and the Conference has not yet been held. In Central China we have lost property to the value of 16,000 taels. I do not think it will be as long in adjustment as some other losses. Reports from all these Conferences, and even from West China, are very encouraging. The station in charge of Mr. Nichols has not been interrupted during these troubles. From West China the brethren were called out by the consul at Shanghai. The property was sealed. Some of the brethren are on their return. With regard to North China you all know the conditions. My last word is from Bishop Moore, stating that he was on his way to Taku, Tien-Tsin and Pekin. The school at Pekin cannot be carried forward this year. There must be a vast deal of building, and building material will be expensive. There is no doubt as to the liability of the Chinese Government for indemnity for our property.

As to when it shall be paid that is beyond the knowledge of the representatives of the Powers. The long list of martyrs in North China means something more than the destruction of our churches and the loss of years of labor. The girls of the school at Pekin remain under the protection of the teachers and other representatives of the W. F. M. S. The boys pass under the care of the missionaries representing this Board. It is sad to relate, but the facts must be recognized, that the parents of these boys and girls have almost all fallen as martyrs to their faith. I have not heard of a single defection of one of our people, recanting in the face of death, and I would like to have this written

ten down over against all that has been said about "rice Christians" in China. It is to be hoped that from our people these two words coupled together shall never again be heard. In addition to the care of the children there is absolute certainty of famine all through that country on account of failure to plant the rice and all kinds of food. This involves an increase in the expense of living and in the care of the helpless children. Under the custom of China a large amount of rice called tribute rice passes to the city of Pekin, and all that supply fails now. We first took the amount allowed Eastern Asia and made the required cut. Then we canvassed the entire field, taking into account the conditions in North China and the stopping of school work in Pekin, and the prospective demands growing out of famine conditions, the orphans, etc. We looked over Japan and Korea, and our result represents an aggregate corresponding to last year's appropriation less the 2.4 per cent. cut.

The following are the appropriations: *Foochow*, \$21,580; *Hinghua*, \$7,290; *Central China*, \$35,000; *North China*, \$38,506, \$1,000 being for debt; *West China*, \$13,540; total, \$116,016.

On motion, the appropriation was adopted.

For the *Japan Conference* the committee recommends \$36,300; for the *South Japan Conference* \$12,245, to be administered under the same conditions as last year. Dr. Leonard said there was an appeal from Japan for larger salaries owing to increased cost of living there, but Bishop Cranston said that there was no remedy without an increased appropriation, and that is impossible. These appropriations were voted.

The report of the committee giving *Korea* \$17,000, with the same conditions as last year, was adopted.

There was a recommendation of the committee that the Board be authorized to advance, if it is found necessary, a sum not to exceed \$100,000 toward rebuilding our property in North China to be reimbursed from the indemnity fund. Bishop Cranston explained that this action was taken in consequence of the following telegram from Bishop Moore: "Can't wait for settlement for indemnity. Personal losses, distress, missionaries. Contract for building material imperative. Urge Committee to advance \$100,000 gold. This will be secured by indemnity."

Mr. Dobbins doubted if this would be a



VERY likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

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suitable time for rebuilding in the unsettled state of affairs.

Dr. Carroll explained that it would be necessary to contract for material now, as the supply is limited and the demand will soon be great.

Dr. Leonard moved that this whole matter of rebuilding and furnishing the money be referred to the Board of Managers with power to act; and Mr. Speare said that under our rules we have no right to appropriate anything beyond what we have appropriated, but could refer it to the Board.

Dr. Baldwin said: There is no pessimism in regard to China. The Christian Church does not recognize any obligation to call a halt. There is an impression that we are under a cloud in this Committee and are dismal; but it is not so. It would be a grave misunderstanding to think that there is in this Committee or in the church any pessimism in regard to this or any other field. The Lord reigns, and the work is going on. Much sooner than many think we will be able to establish ourselves in China. The whole trouble is confined to a limited part of China. In Foochow and Central China and West China we have not heard of any damage to the work or loss of life. After the settlement made by the Powers it will be possible in six months to rehabilitate ourselves there.

Mr. Speare said: We should recommend the Board to consider the proposition of Bishop Moore, and take such action as the exigencies may require.

This motion prevailed.

Bishop Cranston said that the missionaries in North China had lost everything, and he thought there ought to be power somewhere to care for them, and he moved that the amount should be subject to redistribution by the finance committee and the presiding Bishop, subject to the approval of the Board. It was stated that the Board had power to arrange this matter.

Bishop Joyce moved that the same amount given for medical work in Mexico last year be given this year.

Bishop McCabe spoke highly of the medical work, and hoped this motion would prevail.

Dr. Buckley wished to amend by adding the words, "at least," and Bishop Joyce accepted the amendment.

Bishop Andrews moved to strike out the words, "at least," as he had great doubts about the medical work.

Bishop McCabe moved to lay this motion on the table, but the motion did not prevail.

Dr. Buckley explained that the whole

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purpose of the resolution is to promote harmony in Mexico, and the addition of the words, "at least," that carry no mandatory element, will add to it. It would simply mean that the opinion of this Committee is that it is a good work and that the Committee is in sympathy with it.

Dr. Leonard thought that the addition of these words would give opportunity in Mexico for discussion, and to omit them would remove all opportunity for such discussion. He said further that there had been no complaint as to the amount given last year. There were no appeals for more. The motion of the Bishop was then adopted.

On Dr. Goucher's motion, a conditional appropriation to be realized either from contributions or from the Thank Offering Fund was voted for the Mission Press in Madras.

A conditional appropriation of \$10,000 was also granted for the purchase of property in Lausanne.

On motion, the Committee adjourned.

[Concluded next week.]

Notes

There were just thirty-five persons present, two of whom were women, when the General Missionary Committee meeting opened on Wednesday morning at 10 o'clock. At the afternoon session there were two hundred present. These facts justify the declaration, often heard, that New York city Methodism takes comparatively little interest in this annual meeting.

Bishop Hartzell has fully recovered from his recent severe illness. He is to address the Methodist Social Union of Providence, R. I., Nov. 28. He is overwhelmed with invitations to speak upon Africa.

Bishop Hamilton made an impassioned and very forceful address on the opening day upon the needs of Christianizing the Chinese on the Pacific slope. He showed that he was a thorough and sympathetic student of the tremendous problems which confront him in the State of California.

Bishop Thoburn, looking well, was present and spoke with impressive and convincing power upon India and Manila. He possesses masterful ability in presenting the work on his heart to the church.

Bishop Foss is the conscience incarnate of the church. When he speaks all listen. It is because of his profound spirituality and exalted moral ideals that his brief addresses carry such great weight.

Bishop Walden is still the magician in the ability to manipulate figures. He is ever alert to inform the Committee of its financial standing—how much has been appropriated, where the increase or decrease operates, and how much is still left for appropriation. He speaks often, perhaps too frequently, but it must be said to his credit that he "always has something to say."

Bishop Cranston, like all who visit our Oriental missions, pleads with convincing force and deep feeling that the "foreign work" suffer no "cut."

Bishop McCabe probably receives more letters than any other member of the Episcopal Board. For over an hour after he entered the body he was engaged in reading his mail. Perhaps no Bishop links so many hearts so closely to him, unless it be Bishop Hamilton.

Rev. and Mrs. F. D. Gamewell, who were in Pekin during the siege, were introduced on the first day and received with enthusiastic applause.

Rev. W. L. Haven, D. D., Secretary of the American Bible Society, was a frequent visitor.

"I do not understand Bishop Walden's performance," said Dr. Eaton, on one occasion, "He adds and subtracts and then adds again, and I do not see how he gets there." But the accurate Bishop was correct, as usual.

It was especially gratifying to see Rev. Dr. G. L. Baldwin in his place again looking so well. He often spoke upon important questions and was always heard gladly by all. Few men more thoroughly possess the confidence of the church.

— A letter was read from Rev. S. O. Benton, D. D., of Fall River, giving the reasons why he could not attend and participate in the deliberations. He stated that his church was in the midst of a most gracious revival, in which already ninety persons, mostly young people, had professed conversion, and the good work was going on. He did not feel that he could leave it. The reading of the letter called forth hearty responses of gratitude.

— ZION'S HERALD of last week was the first paper distributed among members of the Committee.

— Bishop Merrill, we rejoice to say, does not look a day older than he did ten years ago. He is still the luminous jurist of the Episcopal Board. He deals in principles and laws, and when he speaks he seems to have said just what was needed in order to settle a debated question.

— Rev. Dr. and Mrs. C. W. Drees from Porto Rico were present.

— The venerable Rev. Dr. R. S. Rust and his son, Rev. Dr. R. H. Rust, of Cincinnati Conference, entered the church together on the first day of the meeting.

— Rev. Dr. H. C. Jennings, assistant treasurer of the Missionary Society, was present, and gave no evidence that the things which he suffered before and during the General Conference for righteousness' sake had left any permanent marks of harm upon him.

— Rev. Dr. G. B. Smyth, of China, attended for the first time a meeting of the Committee. He is much improved in health. His contributions upon missionary work in China, recently published in the *North American Review* and in the *Outlook*, have attracted very general and favorable notice.

— Our excellent Swedish brethren were represented on the first day by Rev. S. L. Carlander, of Malden, Mass.; Rev. C. G. Nelson, of St. Paul, Minn.; Revs. H. W. Eklund and Nels Eagei, of Brooklyn; Revs. O. Logren and U. Young, of New York; and Rev. O. Swanson, of Arlington, N. J.

— St. Paul's Methodist Episcopal Church is an elegant structure and does much honor to Methodism. The audience-room is as fine as any we have seen among our churches. It was admirably adapted for the accommodation of the Committee. We print a small electro of the edifice.

— Rev. Dr. George P. Eckman, pastor of St. Paul's, was an admirable host. He had sought to anticipate every need of the Committee and editors. He was freely the servant of all. In a modest way he made all feel that it was a genuine privilege to respond to any new demand. He is having a successful pastorate—one of the too rare men in our connection who is fully content with the pastorate and has never been struck with the fatal itch for official position. May his tribe increase!

— The editors present on the first day, besides those of the "great official," whom it is su-

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perfunctory to characterize, were Dr. Gilbert of the *Western*, who is surprising all by his well-balanced self-restraint as well as vigorous work; Dr. Thompson of the *Northwestern*, the most fertile, timely and alert of the official editors; Dr. Smith of the *Pittsburg*, one of the wisest and most successful of the *Advocate* editors; Dr. Nast, the genial and beloved editor of the *Christliche Apologe*; Dr. E. R. Smith, the scholarly and comprehensive editor of the *Gospel in All Lands*; Dr. Sanford, the unpretentious but faithful assistant editor of the *Methodist Review*; Dr. Scott of the *Southwestern*, who really makes a notable success in the hardest editorial position in American Methodism; Dr. Thomas, the sturdy and loyal editor of the *Philadelphia Methodist*; and the editor of ZION'S HERALD.

— Rev. Dr. John F. Goucher, of Baltimore, is one of the most impressive and helpful speakers upon all questions which arise in the Committee, as Mrs. Goucher is one of the most interested and intelligent listeners to all the proceedings of this body. Perhaps no two persons in our church do so much to help on the work of missions.

— In discussing the condition and needs of the work in Korea, Bishop Fowler let fall a declaration of immense significance when he said: "It is true of Korea as it is everywhere in our missions, that where we have first-class men

our work is prosperous." We fear that it is a fact too little considered that everything depends upon the kind of missionaries that we are sending to the foreign field.

— Hon. Geo. O. Robinson, of Detroit, was an interested attendant upon the sessions of the Committee.

— The excellent representative of the 14th District, Rev. John Parsons, of Portland, Oregon, is an instance of the selection of a man for the General Committee who was not a member of the last General Conference. It is reported that two members of that Conference became so over-anxious for the position that their "claims" were ignored, and Mr. Parsons was selected. It might be salutary if this were done more frequently.

— Rev. J. J. Hill, of Sewickley, Pa., is employed by the Methodist papers to make a stenographic report of the proceedings of the Committee. He has done this work very satisfactorily for several years.

— Rev. W. W. Ogier presented the urgent interests of New England to the Committee with pertinent and persuasive force.

— Secretary Leonard, who carries a wearied and thoughtful look, has the whole work of the Missionary Society in familiar grasp. While he holds very decisive opinions on most points, he seems entirely free from prejudice or favoritism. It is his unmistakable sense of conscientious interest and care for all fields and all missionaries that gives him such a masterly hold upon the confidence of the church.

— It is positively painful to see the sorrow which is felt and expressed by the Committee because the pathetic and profoundly urgent appeals for help for both the foreign and the home fields must be denied for want of adequate funds.

— It was evident that New York city Methodism did not put a high estimate upon the presence of the General Missionary Committee. There were no marks of appreciation except in the generous hospitality which St. Paul's Church extended to the Committee. There was no reception, no banquet, not even a fair attendance upon the sessions. At a mass meeting on Thursday evening there was a beggarly audience. Let the General Committee continue its itinerancy where the heart of Methodism is warmer and more generous.

— We noticed our hospitable friend of other days when at Atlanta, Ga.—Chancellor W. H. Hickman, now of De Pauw University—at one of the sessions.

— Rev. Dr. J. H. Mansfield, presiding elder of Cambridge District, New England Conference, was present for a couple of days.

— It was a great joy to welcome Rev. F. H. Morgan, of Singapore, who has had charge of the English work in that city for seven years.

— Tender and affectionate regret was expressed that Bishop Bowman was unable to be present. This is the first occasion that we recall when we have not seen his benignant face.

— Rev. W. P. Odell, D. D., of Calvary Church, New York city, was an interested listener at several sessions.

— Bishop Goodsell informed us that the "Mr. Wang of wheelbarrow fame," to whom Miss Gertrude Gilman, of Pekin, referred in the thrillingly interesting letter which was published in our columns last week, was baptized by him. We have asked the Bishop to write a sketch of this worthy man, which we hope to present, with a portrait, at an early date.

— On the second day the General Committee seemed to have taken an anesthetic. The proceedings were positively dull and uninteresting, with a single exception. Everybody acted as if bored. Even Dr. Buckley, for once, was spiritless. In the afternoon session, after a great waste of talk upon incidental questions, Bishop Hartzell took the floor and presented Africa with constraining conviction.

— We miss the face and genial welcome of "Honest" John French, of Hanson Place Church, Brooklyn. For forty years he had belonged to the Board of Managers, and was often seen at this annual meeting.

— Editor Moore is not here this year. For many years we have received his cheery and

familiar welcome. Whether Methodist preacher, president of a university, editor, or Bishop, David H. Moore is a close and priceless friend. Friendship is a sacrament with him. His absence creates a great vacancy to those who had entered into his inner circle of comradeship.

— More work was done by committees this year than before, and the report of special committees was adopted in most cases with little discussion. This rendered the deliberations of less interest. Bishop Merrill protested against the practice, saying that he believed an open discussion of every troublesome question, with all possible light on it by the whole body, was much more satisfactory.

— General Rusling having said with much effect that for the General Committee to approve an act of the Board of Managers when they were acting within their constitutional prerogative was a work of supererogation, Bishop Foss approved, and created a smile by saying that as our Articles of Religion specifically condemned works of supererogation, this Committee should not enter upon such works.

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THE SUNDAY SCHOOL

Fourth Quarter Lesson IX

SUNDAY, DECEMBER 2, 1900.

MATTHEW 19:16-26.

REV. W. O. HOLWAY, D. D., U. S. N.

THE RICH YOUNG RULER

I Preliminary

1. GOLDEN TEXT: *Children, how hard is it for them that trust in riches to enter into the kingdom of God!* — Mark 10:24.

2. DATE: March, A. D. 30.

3. PLACE: Perea, beyond Jordan.

4. PARALLEL NARRATIVES: Mark 10:17-27; Luke 18:18-27.

5. HOME READINGS: *Monday* — Matt. 19:16-26. *Tuesday* — Exod. 20:1-17. *Wednesday* — Prov. 30:1-9. *Thursday* — Mark 10:23-31. *Friday* — Luke 9:18-26. *Saturday* — Matt. 6:16-23. *Sunday* — 1 John 5:1-12.

II Introductory

During our Lord's Porean ministry, just after blessing some little children, His steps were arrested by a young man, who came running and flung himself in the dust at His feet. He was well known to the people as a person of great wealth and spotless integrity, the ruler of the synagogue. He was evidently ignorant of the true dignity of Jesus, or else he was unwilling to acknowledge it, for he addressed Him with the title of "Good Master;" and he was evidently concerned for himself, for his question was, "What shall I do that I may inherit eternal life?" Our Lord took exception to the epithet "good" from the ruler's standpoint, but reminded him of the commandments, especially those concerning murder, adultery, stealing, bearing false witness, and the honoring of parents. To all these requirements, however, the young man claimed to have yielded an habitual obedience from his youth; and yet he felt that something was wanting. Jesus looked upon him with a tender, loving glance, and gave him a precept which disclosed in an instant the secret disloyalty of his heart: "One thing thou lackest; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." The test was too severe. The ruler rose from the feet of Jesus, and, unsubmitting yet sorrowful, went his way. His behavior furnished a text for our Lord's comment — that only with extreme difficulty "shall a rich man enter into the kingdom of heaven." And when the disciples could not conceal their amazement at an utterance which seemed to unsettle some of their most cherished notions, He repeated the words in a gentler tone and fuller significance: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" And then He added a similitude which showed vividly how hard, how impossible indeed, it was: "It is easier for a camel to go through the eye of a needle." The disciples were astonished beyond measure at the teaching, and, conscious of the universal craving for wealth, despairingly asked, "Who then can be saved?" The reply in this case was more consolatory. What was impossible from a human standpoint, and with mere human ability, was possible with God.

III Expository

16. One came. — We learn from parallel passages that he was a rich young man, a

ruler of the synagogue, that he came running, and, indifferent to the criticism of the throng, many of whom were hostile Pharisees, forced his way through and knelt before Jesus. Good Master. — The Revised Version omits "good," but the parallel passages retain it. "Master" is the same as "rabbi." What good thing shall I do? — He was rich, but riches did not satisfy. He was blameless in character, but even conscientiousness did not satisfy. He had heard Jesus speak, and his soul had been stirred with cravings for the life eternal. That I may have eternal life? — Mark and Luke say: "that I may inherit eternal life." Edersheim points out that this was a frequent question put by disciples to their rabbis.

17. Why callest thou me good? (R. V., "Why askest thou me concerning that which is good?") — The young ruler was an earnest seeker, but he had wrong ideas. Thus he addressed Jesus as a human teacher merely, and put to Him a question which such teachers could reply to in only one way. If thou wilt (R. V., "wouldest") enter into life. — Says Plumptre: "The question is answered as from his own point of view. If eternal life was to be won by doing, there was no need to come to a new teacher for a new precept. It was enough to keep the commandments, the great moral laws of God, as distinct from ordinances and traditions with which every Israelite was familiar."

He would not be regarded as that mere "good rabbi," to which in these days, more than ever, men would reduce Him (Farrar). — The Saviour is not repelling, however, as some have imagined, the notion of his own sinlessness. He is only criticising the loose language and loose ideas of His interrogator (Morison).

18, 19. Which? Jesus said, etc. — The young man was evidently surprised at being referred to those precepts of the law with which he had been long familiar, when he expected some new and specific commandment or some peculiarly heroic requirement. Jesus simply specified the commandments of the second table of the Law, involving duties towards our fellowmen, adding one from the first table, and closed with the summary precept, "Thou shalt love thy neighbor as thyself." Mark adds, "Defraud not," to the list as given by Matthew. Says Farrar: "As has been well remarked, 'Christ sends the proud to the law, and invites the humble to the gospel.'

20. All these things have I kept (R. V., "observed") from my youth. — He sincerely believed that he had kept these precepts, and so far as outward observance went, he was probably right. He had neither been a murderer, nor an adulterer, nor a thief, nor a liar, nor filially disobedient. His life had been exceptionally pure, amiable, truthful. But of the spiritual interpretation of these commandments — the anger which moves to murder, the look of lust, the inner impurity and falseness which may exist without any breach of these outer commandments, and yet for which a man is held responsible under the Gospel — the ruler knew nothing. What lack I yet? — There was a lack, and he felt it. He had not found peace in "doing." He had not laid hold upon eternal life. What was the lack?

He throws the young man back upon himself, compels him to give the inventory of his own moral goodness, and then to confess his own sense of lack. An ordinary teacher would have endeavored to convince him of his need. Christ compels him to confess it (Abbott). — Like St. Paul he was, "touching the righteousness which is in the law, blameless" (Cambridge Bible). — He had not learned that to keep any one of those commandments in its completeness is the task of a life; that to keep one perfectly implies keeping all (Plumptre).

21. Jesus said unto him. — Mark says: "Jesus beholding him, loved him." There was nothing hypocritical about him. He was noble, and open, and genuine. True, he did not feel adequate poverty of spirit, and his heart was in his wealth, but he did feel a deep spiritual want, and this the Pharisees never confessed to. If thou wilt be perfect — if it be your purpose to supply the one thing you lack: if you are determined to complete your obedience and thus grasp eternal life. Sell that thou hast, and give to the poor. — This test went straight to the heart's idolatry. Wealth to him was more than God. He wanted to "do" something grand, some exploit in the way of duty, and Jesus simply required of him what He requires of all — "to count all things but loss," to "forsake all that he has," to beggar himself of whatever he counts dearest, for the sake of his own salvation. Even life was not to be held dear, if truth demanded its surrender. It sounded very hard, doubtless, to the young ruler to condition his eternal life upon the sacrifice of his possessions, but "where the treasure is," whether on earth or in heaven, "there will the heart be also." With him the hindrance was not so much riches as the "love of riches." Shalt have treasure in heaven — the "durable riches" of eternal life, which no mold can corrupt and no thieves steal. Follow me — in My voluntary poverty and self-renunciation. "Though rich, yet for our sakes He became poor, that we through His poverty might be rich."

This was not, as communistic theorists have contended, a rule of life for all the disciples of Christ in all ages. It was an injunction addressed to a particular individual, and intended to meet his particular spiritual difficulty, that he might master the particular temptation to which he was exposed, and before which he was in danger of succumbing. The same individual, if living in another age and amid other circum-

BAD DREAMS

Caused by Coffee

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum Food Coffee and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours, Miss Emily Pierson, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum Food Coffee and is now perfectly well. Yours for health. Don't publish my name." — Herington, Kan. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

stances, might probably have received some modification of the injunction (Morison). — Rabbinism had never asked this, if it demanded almsgiving, it was in odious boastfulness; while it was declared even unlawful to give away all possessions — at most, only a fifth of them might be dedicated (Edersheim).

22. Went away sorrowful. — He was deeply moved, but did not submit. For the sake of his wealth he refused to be a companion with "that other disciple whom Jesus loved;" refused to be enrolled in "the glorious company of the apostles, the noble army of martyrs," whose names will never lose their lustre, while his is utterly unknown.

He preferred the comforts of earth to the treasures of heaven. He would not purchase the things of eternity by abandoning those of time. He made, as Dante calls it, "the great refusal." And so he vanishes from the Gospel history, nor do the Evangelists know anything of him further (Farrar).

23. Then said Jesus . . . disciples — as the young man went away. *Verily I say unto you* — the usual preface to an impressive utterance. **A rich man shall hardly enter** (R. V., "It is hard for a rich man to enter") **into the kingdom.** — Mark says: "them that trust in riches." The "love of money" is one of the strongest of human passions; it is called "the root of all evil;" and this "root" is not easily extirpated from a man's heart.

It is one of the most difficult things in the world to deal conscientiously with riches, that is, to keep a good conscience and be rich. It is easy to be rich and honest in the human plane of things. But to take up riches to the higher plane, in which the will and wish of God are recognized and adopted as the rule of life, and consequently as the rule of giving and of keeping, is one of the severest possible tests to which the human heart can be subjected. Happy is the man of opulence who does not shrink from ascending to that platform. He has learned the true secret of happiness, as well as the true nature of holiness and of usefulness (Morison).

24. Easier for a camel to go through the eye of a needle. — The same metaphor, according to Grotius, is found in the writings of a famous rabbi, only with the word "elephant" instead of "camel." Whether "the eye of a needle" is to be taken literally as referring to the oriental needle, or to signify the small door in the city gate for foot passengers, the whole expression teaches an absolute impossibility. The "narrow gate" cannot be entered by any one carrying with him idolized wealth, any more than it can be entered by any one carrying idolized sins.

25. Disciples . . . exceedingly amazed. — They were fairly confounded by this startling and perplexing statement. Says

Geikie: "Like all Jews, they had been accustomed to regard worldly prosperity as a special mark of the favor of God, for their ancient Scriptures seemed always to connect enjoyment of temporal blessings with obedience to the divine law. They still, however, secretly cherished the hope of an earthly kingdom of the Messiah, in which riches would play a great part." **Who then can be saved?** — If the rich cannot be saved because they are rich and love their possessions, the poor cannot be who naturally covet wealth; and who are left?

26. Jesus beheld them (R. V., "Jesus looking upon them") — looking upon His disciples earnestly and sympathetically, with compassion for their ignorance and with pity on account of the struggles that still lay before them. **With men this is impossible.** — From the human side it is impossible for a man to conquer love of the world and of riches, and secure salvation. **With God all things are possible.** — With Him are infinite resources of wisdom and power. The difficulties which seem to man insurmountable disappear when He works. The rich and the poor are equally under His providential care, and the hindrances of both are often removed in ways which seem to be natural, but which are really "the hidings of His power." The rich man may lose his health, or lose his wealth, and then, when smitten, he will listen to what God has to say to him.

IV Inferential

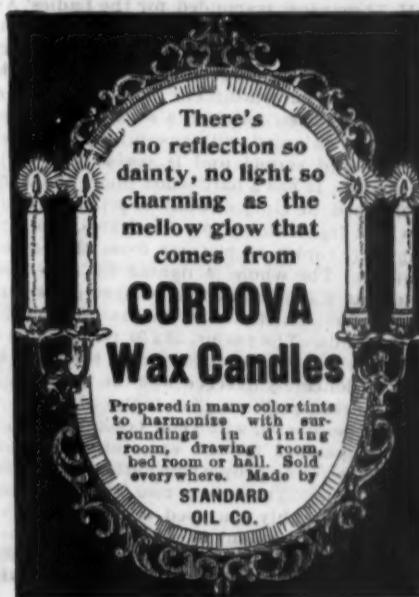
1. How near we may get to Christ, and yet lose Him!
2. One may be lovable in life and character, and yet be lost.
3. One may have many things, and yet lack the one thing needful.
4. Eternal life is not to be won by any kind of mere doing.
5. Some take credit to themselves because they have kept some of the commandments; but "he that offendeth at one point is guilty of all."
6. Love of riches cannot exist in the same heart with the love of God.
7. Better live and die a pauper than miss being a disciple.
8. Christ demands our all as well as ourselves. He is worthy of both.

V Illustrative

1. Religion cannot yield us the fulness of its blessing till it brings the heart under the completeness of its gentle captivity to Christ. Submission first; then peace, and joy and love. "Jesus, beholding him, loved him;" yet sent him away sorrowing. How tender, and yet how true! It is because He would have us completely happy, that He requires a complete submission. "One thing" must not be left lacking. Whosoever would enter into the full strength and joy of a disciple, must throw his whole heart upon the altar (Bishop Huntington).

2. What a chance that young ruler missed! When the Master looking upon him loved him and said, "Come, follow me," the call seems to have been just as distinct, as affectionate and as earnest as the invitations to which Peter and the other disciples had responded. It was, no doubt, a summons to a career as lofty and a service as large as any of theirs. Here was a man of a somewhat different type from the others. His culture and experience were quite unlike their own. He belonged to a different social circle, had a different set of friends and might have been useful to the cause of Christ in other spheres than those in which they served. His position was more like that of Saul of Tarsus. Who knows but that the ruler, had he accepted

Jesus' invitation, might have drunk as deep and sweet a cup of life, might have been sent on as large a mission and given as wide an influence, as those of the great apostle to the Gentiles himself? It was, in any case, no mean opportunity to which our Lord opened the door when he said, "Come, follow me." The calling of God in Christ Jesus is always a high calling. But the young man turned away. He went back to the poverty of his riches, to the misery of his luxuries, to the meanness and emptiness of his unused opulence and missed it all — missed it all for lack of one thing (Monday Club Sermons).



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MACBETH, Pittsburgh, Pa.

November 21, 1900

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Lebanon. — The new vestry and church parlor were opened Monday evening, Oct. 22, with appropriate services and a general good time. The rooms were packed with happy Methodists to join in and enjoy these services. Rev. Edgar Blake and wife gave a reception in the parlor for an hour, during which refreshments were served in the chapel. Mr. E. H. Thompson made a very happy and telling speech and presented the keys to the trustees in behalf of the building committee. Mr. E. C. Chase responded. Mrs. E. H. Thompson responded for the Ladies' Aid Society, Charles C. Smith for the Epworth League, and L. J. Williams for the Sunday-school. After appropriate music Mr. Blake spoke, to the entertainment and inspiration of the people. Then followed a social hour. The chapel as enlarged will accommodate about two hundred people, and is seated with solid oak chairs. It has a hard-wood floor; the walls are frescoed in simple bands of delicate colors in which light amber predominates, and are hung with copies of pictures from the sacred paintings. The whole is lighted by four electricators at night and artistic stained-glass windows by day, which are all memorials and the gift of friends. The parlor, 15 x 30 feet, designed for socials and literary exercises of the League, is a gem, delicately frescoed, and the walls hung with beautiful pictures. The tables in this parlor are to be covered with good books and illustrated magazines for the entertainment and profit of the young people who gather here from time to time. There is a fine kitchen, also, which is thoroughly equipped for the best service. This improvement speaks well for Pastor Blake and the people of the society. The cost was \$1,800. May a glorious revival come to this church now!

Keene. — Nov. 4 was a "Decision Day" with this church and people; some thirty and more of the youth and Sunday-school children declaring their purpose to lead a Christian life. A part of these were young men and young women. We rejoice to see the young coming into the fold before the tempter can put in his work. We hope Pastor Pendexter will be gladdened by seeing still more coming to the Lord. Keene is a promising field already ripe, and the pastor is gathering a harvest for his years of hard but cheerful work.

East Deering. — The people of this society have recently dressed up their parsonage in a new coat of paint. Last spring they improved the inside and shingled it, so today it is a very pleasant, neat home for the minister and his family.

Munsonville. — The people report fine congregations. Pastor and people are happy together. The pastor's claim is a little over-paid to date and everything goes harmoniously.

Marlow. — Rev. G. B. Goodrich, who is pastor here, finds enough to keep him very busy. Recently 4 persons were received into the church in full connection. There are others soon to follow. The benevolent collections are nearly all taken, and will rank up to last year's collections, if not beyond.

Henniker. — Rev. D. E. Burns, who was appointed to this field last spring, is making himself felt in the community. Oct. 28, 10 persons were received into full connection from probation. The class-meeting is better attended than for years and the Sunday-school has gained very much in three months. Excellent reports are received from all parts of the work. The parsonage has been painted on the outside the past month, and some new furniture put in the house. The Epworth League has been reorganized and promises well.

North Charlestown. — The parsonage at this place has been shingled and new windows and a hard-wood floor placed in the kitchen. One person recently expressed a desire to become a Christian. May the fire spread! *Unity*, the other part of this charge, has paid the pastor to date, and two started the other Sunday for the kingdom.

Claremont. — In this church the work always goes well. Nov. 4, 12 persons were received into the church. The social meetings have improved in both number and spirit.

Sunapee. — This people are all ready to begin

work on the foundation of the new parsonage. The old house will be retained as a source of income to the society. The church has been newly painted. Pastor Bartlett is earnestly at work for a glorious revival.

Manchester, Trinity. — The outlook for this church seems very bright. Rev. C. N. Tilton, the pastor, has been very earnestly at work trying to cancel the church debt and is making progress. Everybody would be delighted to see it all paid. Large congregations greet the pastor every Sunday morning and evening. Recently two infants were baptized, 1 person was received into full membership, 4 by letter, and 4 on probation. Mr. and Mrs. Tilton are deservedly popular with the people.

Newport. — Very helpful reports come from this church, although they have lost by death ten members since April last. Two of these — Dexter Peabody, 77 years old, and Isaac B. Hurd, 85 — were the last of those who organized the

church in October, 1850. The average age of seven of the above ten was 77 years. Over \$500 of the \$800 which the people expect to raise to cover a small debt and for improvements, has already been pledged. Sunday, Nov. 4, 2 were received by letter, 2 on probation, and 1 was baptized. Pastor Ramsden is doing faithful work in this field.

Concord District

Monroe and North Monroe. — The repairs on the church at Monroe in the new frescoing have added very greatly to the good looks of the audience-room. The Junior League is doing well, and all departments are full of hope. At North Monroe they are considering how they can add to the Twentieth Century Thank Offering by paying the debt on their chapel property and, if possible, their share on the parsonage.

Woodsville. — A helper in Christian work in this place is the new Y. M. C. A. opened by the



The SISTINE MADONNA
Madonna De San Sisto (by Raphael,) Dresden Gallery,
Dresden, Germany

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"The Sistine Madonna is above all words of praise, all extravagance of expression is silenced before her simplicity. Here is the beauty of symmetrically developed womanhood. The perfect pose of her figure is not more marked than the perfect pose of her character; not one false note, not one exaggerated emphasis jars upon the harmony of body, soul and spirit; confident, but entirely unassuming; serious, but without sadness; joyous, but not to mirthfulness; eager, but without haste; she moves steadily forward with steps timed to the rhythmic music of the spheres; the child is no burden, but a part of her very being; the two are one in love, thought and purpose, sharing the secret of His sacred calling; the Mother bears her Son forth to meet His glorious destiny."

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Boston, Mass.

Boston & Maine railroad—the only one in the State except at Concord. They have an excellent building well fitted up, and a wide-awake Christian man as the secretary. The field secretaries are traveling over the State holding meetings in the special interest of young men. They come here Dec. 2. They have been to Colebrook, Littleton, and other places, and the work is very hopeful. Pastor Loyne is in hearty sympathy with this new movement, and is a practical helper.

Watch-night Services.—If there has ever been an occasion to hold such services, certainly the closing night of the old century is the time. Plans should be made for meetings on every charge, where with praise, prayer, sermon and consecration we can watch the passing of the old century. Let every pastor and official board take the matter up at once. Do not wait until within a day or two of the time, but begin now to outline and pray for a service of great power and usefulness.

Tilton.—Repairs on the church property have been made amounting to about \$1,100. The payment on pastor's support is almost double what it was one year ago, and nearly every dollar for this purpose is on subscription. Congregations are growing. The Sunday evening prayer-meetings are beginning to crowd the vestry. There is a marked increase in the general interest. One person was recently converted, and there is an expectation of good work. The Sunday-school never was in better condition. The corps of teachers is fully alive to the work, and it is seldom that one is absent. The Junior League, under the care of the pastor's wife, is gathering strength. Pastor Warren says he finds a most valued assistant in Dr. Knowles, who in no sense becomes a critic or a dictator, but a brotherly helper always ready to follow. The pastor was surprised by a company of students on his fortieth birthday, who spent a pleasant evening and presented pastor and wife a silver cake-basket. Thursday, Nov. 1, the annual church roll-call occurred. About two hundred took supper at 6 P. M. Many had to go home or return to business, but about 150 remained to the evening services, and 124 responded to their names. A very profitable evening was spent.

On Seminary Hill.—A fine company of students is here this term—more in number than for some time past. This gives cheer to all concerned. Everything is working very harmoniously. The next term should see still more of an increase. Let the new century see the town thronged with the young people of our New Hampshire homes seeking a Christian education.

A New Book.—A new volume of poems is just issued from the pen of Frederick Lawrence Knowles, son of Dr. D. C. Knowles, a young man of rare literary ability. A glance at it, as found on a pastor's table, creates a desire to read it carefully.

State Sunday-school Association.—This body holds its annual meeting in the Methodist church at Tilton, Nov. 13 and 14. An excellent program has been published.

B.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The meeting on Monday was one of thrilling interest. The magnificent address of Dr. Judson Smith, the beautiful and tender words of Mrs. Delia Lathrop Williams, the corresponding secretary of the Woman's Home-Missionary Society, and the eloquent words of Miss Grace Stephens, of Madras, India, combined to make the occasion memorable to the large audience in attendance.

Fletcher Osgood, teacher of elocution and expression, will give an address on "A Triad of Voice," next Monday. He will be accompanied by a pupil, who will read appropriate selections.

Boston District

Boston, People's Temple.—There will be a union Thanksgiving service at People's Temple on Thanksgiving Day at 11 A. M., for this church, First Church, Bromfield St. and Tremont St., Rev. Liverus H. Dorchester preaching the sermon.

Winthrop St., Roxbury.—Rev. H. W. Ewing, D. D., is having a very pleasant and successful pastorate with this church. Congregations dur-

ing the summer months were good both morning and evening. On Thursday evening, November 8, he commenced special evangelistic services which opened hopefully and will continue during the month.

Southville.—Sunday, Nov. 11, was a "red-letter day" in this church. It was the third anniversary of the dedication of the building, and the pastor, Rev. W. A. Thurston, gave the people a delightful surprise by proceeding in his energetic way to raise the church debt, which was done in a very short time. This was followed by an illustrated sermon by Mr. Eben Bumstead, of Boston, after which 4 were taken into the church on probation and 8 by letter.

Roslindale, Bethany.—On Sunday evening, Nov. 4, Dr. Perrin preached an inspiring sermon to a large congregation. At the morning service of the same day five persons were received into the church—one on probation and four into full connection. The Twentieth Century Thank Offering Movement is being carried forward successfully. The Masonic fraternity of Roslindale was present in a body last Sunday morning and listened to a sermon by the pastor, Rev. A. H. Nazarian, on the subject, "Manhood," from the text, "Quit you like men" (1 Cor. 16: 13). A recent canvass and thorough visitation among the Sunday-school scholars by the officers and teachers has resulted in much good and helped the school numerically.

Cambridge District

South Framingham.—The annual convention of the Central Circuit District League was held here, Nov. 7, with afternoon and evening sessions, and was highly enjoyable and profitable. All but three chapters in the circuit were represented. The reports from the various Leagues of the circuit showed good work being done all along the line. Excellent papers on department work were read by Mr. M. M. Bradbury, of Milford, Mrs. T. W. Gray, of South Framingham, and Mr. Hutchinson, of Franklin. A pleasing feature of the afternoon was an exercise by 29 Juniors. Inspiring addresses were delivered by Rev. Elliot F. Studley, of Fall River, on "Holy Ambition," and by Rev. W. T. Perrin, Ph. D., on the Twentieth Century Forward Movement. Rev. W. A. Thurston was elected president for the coming year.

Park St., West Somerville.—There is a deep and pervasive spiritual interest in Park St. Church. The congregations are large, and fully one-half are men. A goodly number are being converted in the regular services of the church. The pastor, Rev. A. P. Sharp, is greatly encouraged.

Trinity Church, Charlestown.—Sunday, Nov. 4, was an interesting day. The pastor, Rev. Raymond F. Holway, administered the sacrament of baptism to one person, and received 8 into church membership—4 by letter and 4 by profession of faith. There have been a number



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of seekers at the altar during the past few weeks. There is good prospect of a gracious revival interest in the church.

Fitchburg, Oak Hill. — At a morning service recently held in the new chapel, 3 persons were baptized, 9 received into the church from probation, and 10 on probation. This new work is having great prosperity, spiritually, under the careful, efficient direction of the pastor, Rev. W. G. Richardson.

Hudson. — Six persons were received into full membership from probation, Nov. 4. The pastor, Rev. Arthur Dechman, is giving a course of lectures on the "Passion Play" which are drawing large audiences and making deep impressions.

Broadway, Somerville. — This church, Rev. N. B. Fisk, pastor, has enjoyed a most healthful and promising period, although only slightly touched by the Potter and Bilhorn revival meetings held mostly at Union Square. There was a general quickening among all who attended, and there will be some fruit gleaned. The attendance at the regular services is large, especially the Sunday evening congregation, averaging thus far this fall about three hundred. Prof. Lewis' orchestra has been engaged for the winter. Sunday, Nov. 4, 2 were received on probation, 4 were baptized, 2 were received by letter, and 16 were received into full membership from probation.

St. Paul's, Lowell. — At the November communion 10 persons were received into full membership and 3 on probation, making 40 received in full since Conference and 9 on probation. These have come through the regular services of the church, and at every communion there is a goodly class for admission. A series of Sunday evening sermons by the pastor, Rev. L. W. Staples, on "Mill Religion," with the topics, "The Card Room," "The Weave Room," "The Print Room," "The Machine Shop," and "The Boarding House," have received a very encouraging response from each class of workers named. Mr. Staples had placed in the hands of each individual worker a neat card of invitation during the week immediately preceding the service. The third quarterly conference just held was very harmonious and united, and an excellent spirit prevails throughout the church.

W.

Ministers' Wives' Association. — The ladies of the Ministers' Wives' Association of Cambridge District were entertained by Mrs. W. T. Worth, of Auburndale, Oct. 11. Although the weather was unfavorable, a large number were present. No set program was presented, but after greeting by the president, and devotions, the opportunity for further acquaintance and the "friendly society among ourselves" was greatly enjoyed. After lunch, as the gathering dispersed, it was with pleasant recollections to brighten the days to come and rejoicing that even before "the mists are rolled away" we are privileged to "know each other better."

I. A. ALLEN, Rec. Sec.

W. F. M. S. — On Nov. 7 Baker Memorial Church, Dorchester, revealed a vision of worldwide interest. Not that all the world was there, but the large representation present entered heartily into plans that girdle the world, lived again the Branch annual meeting with Mrs. C. R. Fuller, district secretary, and took part in the thrilling scenes of the General Executive Meeting with Miss Alice Sumner, Conference treasurer. Stimulating words from several Branch officers and genuine heart songs from Mrs. Lutz and Mrs. Dr. Knight gave added emphasis to the four points of "Mother" Nind's address — "Opportunity, Responsibility, Importance, Victory." This woman is a proof of what breadth of interest will do to invigorate mind and body "even down to old age." Rev. G. B. Nind, son of Mrs. Nind, under appointment to the Cape Verde Islands, spoke of that region and sang a hymn in Portuguese, the language of his new field. Of course no one present had ever doubted the integrity of the Chinese converts, but Miss Miranda Croucher from Tien-Tsin made us covet a few like them to missionize Christian America. District reports showed a gain in money, though little if any in membership. Auxiliary reports and questions made a comparison of methods possible. Two vacant offices were filled by the following elections: Mrs. C. H. Stackpole, president; Mrs. Geo. Collier, vice-president.

CARRIE B. STEELE, Rec. Sec.

Springfield District

Springfield Preachers' Meeting. — On Nov. 12 a company of twenty or more listened to a very thoughtful paper by Rev. W. A. Wood on "Liberty of Teaching in our Theological Schools," and requested its publication in the *Methodist Review*.

Merrick (West Springfield). — On Nov. 4, 6 were received by letter, 2 from probation and 2 on probation. Two were baptized.

Holyoke, Appleton St. — The first Sunday in November 8 were received on probation, and into full membership 6 by letter and 13 from probation. On the following Sunday this church, with seven others, began a revival service under the leadership of Evangelists Potter and Bilhorn.

Chicopee. — The Springfield District Epworth League held their annual convention with this church, Oct. 31, with afternoon and evening sessions. There were addresses by Rev. A. C. Skinner, on "Glimpses of Europe;" Rev. J. D. Pickles on the "Present Need of the Epworth League;" Rev. H. L. Wriston, on "Vision and Quest." Hon. L. E. Hitchcock also made an address, and Rev. C. E. Spaulding read an original story on "How Christ Came." Dr. J. O. Knowles made an excellent impromptu speech. Music was furnished by the choir of the church, by Misses Humphrey and Loynes, and by the "Ministers' Quartet," comprising Revs. J. A. Betcher, F. H. Wheeler, A. L. Howe and E. V. Hinchliffe. The officers were elected for the ensuing year; but a list of the same, not being at hand, must be deferred to a later issue.

Westfield. — The recent revival interest prevails. Meetings have been held for two weeks. Sinners have been saved and backsliders reclaimed. Over a score have already found Christ. The work is still going on. Rev. W. T. Hale is pastor.

Ludlow Centre. — The children of C. S. Bennett have recently presented the church with a fine communion set inscribed in his memory. A simple service of dedication was observed at the communion on Nov. 4, at which time his widow and children knelt at the altar as it was used for the first time. It was an impressive service. The District Male Quartet spent a week here recently, and now a prayer league has been formed to continue praying for a deeper personal experience and the "endowment of power" for the work of the winter months. The pastor, Rev. F. H. Wheeler, was called upon recently to bury three members of the church in less than a week. There is a movement toward securing memorial windows for the church, which promises to be successful.

Ware. — The Hampshire County Convention of King's Daughters was held in our church, Oct. 15. The Good Samaritan Circle recently presented this church an individual communion service. The gift was a surprise to pastor and people. The Epworth League Reading Course is among the latest additions to the Sunday-school library. Presiding Elder Knowles has made his third quarterly visit, on which occasion the reports from the several departments of the church's work were of an encouraging nature. The pastor, Rev. J. W. Fulton, reported several conversions and increasing spiritual interest. The local branch of the W. F. M. Society (Mrs. Rev. L. L. Beeman, president) had charge of the services on Sunday, Oct. 28. Miss Rue E. Sellers, of India, delivered an address both morning and evening.

H.

N. E. SOUTHERN CONFERENCE

New Bedford District

New Bedford, Howard Church. — The work here is moving steadily forward under the leadership of Rev. Geo. G. Scrivener. The Rockdale Union Chapel is also supplied by the pastor of Howard church. On Sunday, Oct. 21, a little daughter came to the home of Mr. and Mrs. Scrivener.

New Bedford, Fourth St. — The pastor, Rev. W. E. Kugler, has been given charge of the work at the historic old church at South Dartmouth, Apponegansett.

North Dighton. — The reunion services, mentioned a few weeks ago, were a source of pleasure and profit to all who attended. The following, by one of the members, will be of interest: "Though, as one of our guests remarked, it was neither a centennial nor a dedication, an anniversary nor a convention, there was in the old North Dighton church, Oct. 21-28, a delightful reunion, enjoyed alike by visitors and residents of the village. This being one of the oldest churches in the vicinity there are many ties which bind members of other churches and parishes to this one, and great interest is always manifested by those who have been connected in any way with the old church whenever special services, or festivals, are held. The program of reunion week began fittingly with a prayer-meeting before the morning preaching service, after which a large congregation listened to a sermon by Bishop Mallalieu from the text 2 Cor. 8: 9. At 4 P. M. there was a love-feast led by Rev. E. A. Lyon, who was pastor in '44. This was followed by a gospel meeting led by the Bishop. On Monday evening there was a banquet in the vestry, which was beautifully decorated and crowded with guests. Among the after-dinner speakers were Dr. L. B. Bates, pastor in '61; Rev. W. E. Kugler, pastor in '90-'91; Rev. G. E. Brightman, stationed here in '88-'89; Rev. E. F. Jones, who was here thirty years ago for a year only; Rev. M. T. Braley, licensed as local preacher by this church; Rev. L. B. Codding, also once a local preacher here; Rev. C. H. Shank, pastor of the Christian Church in town; and Rev. B. F. Simon, of Taunton. Interesting letters were read from former pastors who were unable to be present, and music by the choir completed a most attractive program. On Tuesday evening the presiding elder of Norwich District, Rev. G. H. Bates, who has been stationed here twice, preached, and recalled the good old times of his pastorate. Rev. John McVay, of the Mystic Church, who was a member of the old North Dighton Praying Band organized by Rev. E. F. Jones, and who was afterward licensed as local preacher by this church, conducted this service Wednesday night and gave a fine discourse upon a subject suggested by Praying Band associates. On Thursday evening, Rev. G. E. Brightman, of Whitman, preached to a large congregation. The music of the evening was exceptionally good, as the choir was assisted by a former member of the Sunday-school who is now a noted singer. On Friday the sermon was by Rev. J. F. Cooper, of Taunton First Church, and was especially addressed to the Epworth League. Many were deprived of the privilege of listening to the excellent sermon by Presiding Elder Everett on Sunday, Oct. 28, on account of the heavy rain-storm, but those who ventured out were cheered and stimulated by thoughts of the opportunities within the grasp of Methodism at the present time. If the Friday evening meeting seemed to be specially for



the young people, the elders had their share of attention on Sunday—in a Harvest Home service at 4 o'clock, with a sermon by Rev. Dr. Micah J. Talbot, who was recommended to the Annual Conference by this church in 1884. The flowers and plants which had adorned the church during the week were replaced by appropriate harvest decorations of fruits and vegetables. A general praise meeting at 6 o'clock, led by Dr. Talbot, completed the services. The

pastor, Rev. H. H. Critchlow, and an efficient committee planned the excellent program.

New Bedford, County St.—The pastor, Rev. J. H. Buckley, is carefully following up the work of his predecessor. Ten of the probationers of last year have been received into full connection. Rally Day was observed, Oct. 14. Miss Bertha Vella was present during the day and delivered an address, beside leading the Epworth League meeting. Mr. Leon Vincent

delivered a very instructive and delightful course of lectures during September and October. At a meeting held Nov. 5 over \$2,400 was pledged for the renovation of the church. The trustees have recently expended \$1,700 in repairs on the church property. A good spiritual tone pervades the social services, and pastor and people confidently expect an ingathering of souls.

Fall River, First Church.—The gracious work

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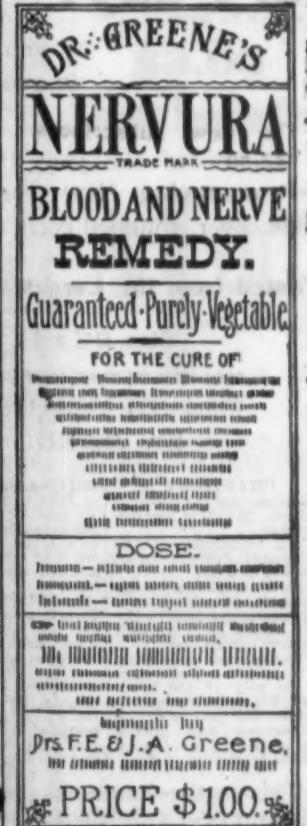
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November 21, 1900

that has been going on among the young people of this church still continues. On Sunday, Nov. 4, 87 were received on probation. Of these twenty were young men and boys. At services

which followed during the day there were thirty new seekers, largely young people in their teens. Rev. Dr. S. O. Benton is pastor.

Little Compton. — The pastor, Rev. M. B. Wil-

son, has returned from a five weeks' vacation trip to Pennsylvania. He is starting the winter campaign with his usual vigor.

L. S.

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CHAPTER 1.
8 Baptism and preaching of Jesus. 16 Call of four disciples.
THE beginning of the gospel of Jesus Christ, the Son of God;
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Jesus, and was baptized of John in Jordan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
12 And immediately the spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered

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— That was a touching spectacle and unquestioned tribute to a noble and unusually useful life when the people of Concord, N. H., irrespective of creed or church, expressed, on Sunday, their profound grief at the death of Rev. Fr. Barry, killed by the cable cars in New York city. Rev. Franklin D. Ayer, D. D., for thirty years pastor of the North Congregational Church, said: "I pause this morning to pay tribute to the precious character and life of one whom we all loved. He was my friend during the thirty years of my work in Concord as pastor of this church, and not one single regret mars the memory of that long and loving acquaintance. Both Fr. Barry and myself were young men when our work began in Concord, and from the earliest days I felt him to be a sincere coworker in the upbuilding of God's kingdom. We met on one common ground of gospel, confidence and fellowship. I honor his name and work and rejoice in what he accomplished."

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CHURCH REGISTER

BOSTON WESLEYAN UNIVERSITY CLUB.—The Boston Wesleyan University Club, Rev. C. A. Littlefield, president, will hold its annual dinner at the Westminster, Copley Square, on Wednesday, Dec. 12, at 6:30 o'clock.

EDWARD L. MILLS, Sec.

FORWARD MOVEMENT CONFERENCE.—The Conference under the leadership of Bishop J. M. Thoburn, in the interests of the Twentieth Century Forward Movement, promises to be of unusual significance to the Methodism of New England. The committee appointed to arrange the Conference is as yet unable to report the full details, but has decided conditionally upon the following outline: Dates, Monday and Tuesday, Dec. 3 and 4. Place, Bromfield St. Church, Boston. Monday morning, meeting for ministers exclusively; afternoon, "The Relation of Woman to the Forward Movement;" evening, "The Relation of Members of the Quarterly Conference to the Forward Movement." Tuesday forenoon, conference of the presiding elders with the Bishop; afternoon, "The Relation of the Sunday-school and the Epworth League to the Forward Movement;" evening, a mass meeting, Bishop W. F. Mallalieu presiding; sermon by Bishop Thoburn. Consecration service.

Bishop Thoburn will preside at all the sessions except on Tuesday evening. It is hoped that Bishop Mallalieu will be associated with Bishop Thoburn in the entire Conference. The public is invited to share in all the sessions except

Ovarian Tumor Cured by Anointing with Oils.

Another letter from Rev. S. W. Jones, of Pittsburgh, Texas.

PITTSBURG, TEXAS, February 8, 1899.
Dr. D. M. Bye, Indianapolis, Ind.:
Dear Doctor Bye—it has been some time since we wrote and I thought I would write you a few lines to let you hear from us. This leaves wife in fine condition. She goes where she pleases and is still improving in health and flesh. Glad to have to say to you that she is permanently cured of the tumor. We are still receiving letters of inquiry. Persons who have written to us some months past, now write to me asking what we think of Dr. Bye's treatment now, and if we think she is permanently cured. Dear Dr. Bye, we feel under many obligations to you for wife's recovery from what we thought was certain death. May God bless you continuously in your labor of love.

Yours truly,
S. W. JONES.

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those of Monday and Tuesday mornings. Selected speakers will be ready at each session to start suggestions upon the topic of the meeting. Pastors are requested to bring their official boards in a body on Monday evening. Prayers are earnestly requested that the Conference may prove a Pentecost.

A similar Conference will be conducted by Bishop Thoburn in Grace Church, Worcester, Thursday and Friday, Dec. 6 and 7.

EPISCOPAL VISITATION FOR 1900

CONFERENCES IN THE UNITED STATES

Conference	Place	Time	Bishop
Alabama,	Boaz, Ala.,	Dec. 6	FitzGerald
Atlanta,	Atlanta, Ga.,	" 6	Ninde
Austin,	San Antonio, Tex.,	" 13	Joyce
Central Alabama,	Mobile, Ala.,	Nov. 29	FitzGerald
Georgia,	Tallapoosa, Ga.,	Dec. 20	Ninде
Savannah,	Waynesboro, Ga.,	" 13	Ninде
South Carolina,	Darlington, S. C.,	" 12	FitzGerald
Southern German,	Waco, Texas,	Nov. 29	Joyce
Texas,	Marshall, Tex.,	Dec. 5	Joyce
West Texas,	Victoria, Tex.,	" 19	Joyce

Alaska Mission,	Cranston
Arkansas,	Texarkana, Ark.,
Baltimore,	Hagerstown, Md.,
Central Missouri,	Fort Scott, Kan.,
Cent. Pennsylvania,	Chambersburg, Pa.,
Delaware,	Atlantic City, N. J.,
East German,	Troy, N. Y.,
East Maine,	Clinton, Me.,
Florida,	Tampa, Fla.,
Gulf Mission,	Jennings, La.,
Kansas,	Topeka, Kan.,
Lexington,	Indianapolis, Ind.,
Little Rock,	Brinkley, Ark.,
Louisiana,	Shreveport, La.,
Maine,	Yarmouth, Me.,
Mississippi,	Moss Point, Miss.,
Missouri,	Maryville, Mo.,
Newark,	Hoboken, N. J.,
New England,	Spencer,
N. E. Southern,	Taunton, Mass.,
New Hampshire,	Littleton, N. H.,
New Jersey,	Camden, N. J.,
New York,	Tremont, N. Y.,
New York East,	Brooklyn, N. Y.,
North Dakota,	Fargo, N. Dak.,
N'th'n New York,	Mexico, N. Y.,
North Indiana,	Elwood, Ind.,
N'thwest Kansas,	Ellsworth, Kan.,
Philadelphia,	Stroudsburg, Pa.,
St. John's River,	St. A'g'stine, Fla.,
St. Louis,	Bolivar, Mo.,
South Kansas,	Eureka, Kan.,
Southwest Kansas,	Newton, Kan.,
Troy	Sar. Springs, N. Y.,
Upper Mississippi,	Aberdeen, Miss.,
Vermont,	Lyndonville, Vt.,
Virginia,	Ronceverte, W. Va.,
Washington,	Wheeling, W. Va.,
Wilmington,	Seaford, Del.,
Wyoming,	West Pittston, Pa.,

FOREIGN CONFERENCES

(This list is subject to revision.)

Bengal,	Pakur,	Jan. 10	Warne
Bombay,	Baroda,	Der. 14, '00	Parker
Bulgaria Mis. Conf.,	Tirnova,	May 1	Vincent
Burma Mis. Conf.,		Jan. 24	Warne
Central China,	Nanking,	Nov. 6	Moore
Denmark Mis.,	Svendborg,	July 3	Vincent
E. Cen. Africa Mis.,	Umtali,	Oct. 16	Hartzell
Fin. & St. P'b'g Mis. Viborg,		May 15	Vincent
Foochow,	Foochow,	Oct. 2	Moore
H'ghua Mis. Conf.,	Hinghua Chy.,	Oct. 18	Moore
Italy,	Rome,	Apr. 19	Vincent
Japan,	Aoyama, Tokyo, Mar. 27	Moore	
Korea Mission,	Seoul,	May 9	Moore
Liberia,	Clay Ashland,	Feb. 7	Hartzell
M'lysia Mis. Conf.,	Singapore,	Feb. 10	Warne
Mexico,	Mexico City,	Jan. 18	Hamilton
North China,	Tien-Tsin,	May 29	Moore
North Germany,	Chemnitz,	June 19	VI cent
North India,	Bareilly,	Jan. 9	Parker
Northwest India,	Cawnpore,	Jan. 24	Parker
Norway,	Hamar,	July 17	Vincent
South America,	Montevideo,	Mar. 7	McCabe
South Germany,	Carlsruhe,	June 12	Vincent
South India	Bangalore,	Dec. 13, '00	Warne
S. Japan Mis. Conf.,	Nagasaki,	Apr. 19	Moore
Sweden,	Orebro,	July 31	Vincent
Switzerland,	Biel,	June 5	Vincent
W. Cen. Afric. Mis.,	Malange,	Apr. 3	Hartzell
West China Mis.,		Jan. 28	Moore
W. S. Am. Mis. Conf.,	Iquique,	Feb. 7	McCabe

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OUR BOOK TABLE

The Life of Christ. A Poem. By Rev. Samuel Wesley, Vicar of Epworth. Revised by Thomas Coke, LL. D. Edited by Edward T. Roa, LL. B. With a Sketch of the Author by Rev. Frank Crane, D. D. Union Book Co.: Chicago, Ills.

It will be a surprise to most readers that the father of the founder of Methodism was the author of a life of Christ in a poem that fills a stout volume of 500 pages. That it is a work of rare and distinctly notable merit in its apprehension and revelation of the life of the God-Man, and that the poetry is of the highest order in phrase and expression, appears from the fact that the work is so highly commended by Bishop Coke and other critical judges. We wonder not, as we read these stately and chaste lines, that Charles Wesley became the chief of hymnists, and that John also wrote some hymns of salvation which have been sung for a century. Well does Dr. Frank Crane say, in closing his admirable sketch: "No one can become familiar with the facts in the life of Samuel Wesley without becoming convinced that he was not only the father of a remarkable family, but also a remarkable man himself." The publishers have put Methodism of all lands under a peculiar and very grateful sense of obligation by bringing out this life of Christ in such attractive form. It is elegantly illustrated.

Studies of the Portrait of Christ. By Rev. George Matheson, D. D. Vol. II. A. C. Armstrong & Sons: New York. Price, \$1.75.

The first volume of these portraiture in the matchless personality, issued a year ago, brought the work down to the feeding of the multitude. This takes it up there and carries it on to the resurrection, treating such topics as, "The Fading of Christ's First Hope," "The Shadows of Jerusalem," "On the Mount," "The Unchaste Life," "The Case of Lazarus," "Judas," "Gethsemane," "The Hour of Priesthood." The endeavor through all is to trace the spiritual development of the work of Jesus, fixing the attention not on the divine, but on the human, side of Christ. The book is largely devotional, each chapter ending with an invocation or a prayer, and the effect of it will be to bring the Lord closer to the heart of the loving disciple. We have no space to quote some of the rich things in it. The more of such books the better, and there are many of them in these days.

Preachers and Preaching. Lectures Delivered before the Maine Ministers' Institute at Cobb Divinity School, Lewiston, Me., Sept. 4-12, 1890. Silver, Burdett & Co.: Boston. Price, \$1.50.

This volume contains nine lectures, two by Dean J. A. Howe, and one by H. R. Purinton, professor of Hebrew and Old Testament interpretation in Cobb Divinity School, the preface being by Prof. Alfred Williams Anthony, who is secretary of the faculty. Not the least among the excellent features of these lectures is their variety. From different speakers, on different topics and from different points of view, they indicate to some degree the wide scope of preaching, something of the diversified methods possible in homiletic preparation and delivery, and the value of earnestness, simplicity, and fidelity to individual endowments or attainments. Chancellor J. R.

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Day, of Syracuse University, opens the subject with "Elements of Successful Preaching," which is followed by "Variety in Preachers and Preaching," "The Minister's Preparation for Study," "Sermonic Methods," "Expository Teaching" (two papers), "Doctrinal Preaching," "Illustrative Preaching," and "Isaiah of Jerusalem: A Model Preacher."

The Expatriates. By Lillian Bell. Harper & Brothers: New York. Price, \$1.50.

Miss Bell — or, we suppose we should say, Mrs. Bogue, for the dedication is "To my husband, Arthur Hoyt Bogue" — has won the love of the French nation by this book to about the same degree that Miss Corelli has won the love of the Roman Catholic Church by her "Master Christian." In other words, the extremely tender susceptibilities of the French are gashed and scored here without mercy. Their pitiful weaknesses, shameless immorality, outrageous hypocrisies, and generally disgusting trivialities and inhumanities, are relentlessly shown up. The book opens with the great fire at the Charity Bazar in Paris, where the French nobility showed such cowardice and cruelty, and has near its end the shipwreck of "La Burgogne," where the same dastardly traits were exhibited by the Frenchmen present; and brings in the Dreyfus trial which also exposed this degenerate nation to the contempt of mankind. The open indecency of Parisian society, which is somewhat boldly presented in these pages, is simply appalling. We see, also, the utter lack of honesty, sincerity, true courage, and genuine manliness. If this book is to be believed, few women are chaste and few men are brave in France, or at least in Paris, which is the main scene of the story. "The French simply have no solid foundation of common-sense in their make-up. Their brains are like straw. Touch the match of sentiment or superstition to them, and they are ablaze in a moment."

The book is extremely modern and intensely alive, crowded with patriotism from cover to cover, bringing in the Spanish War and other recent events. There are plenty of stirring situations. The main characters are drawn with much force, and one gets greatly interested in them. It is in no respect a religious novel, but it is an American one, well calculated to increase love of this country. If the author visits Paris again, with which she is evidently well acquainted, it will have to be in disguise.

Scouting for Washington. By John P. True. Little, Brown & Co.: Boston. Price, \$1.50.

This is a stirring military and historical story for young people of the days of Sumter and Tarleton. Life in the South, especially about Charleston, is vividly and interestingly described. Stuart Schuyler joins the army of Washington and is sent by him as a scout. He is impressed by Tarleton and made to join his troop as horse-boy. After many exciting adventures he escapes on Tarleton's favorite horse and joins Sumter, warning him of an intended ambush by the royalists. Such a book as this teaches history in the pleasantest possible fashion, and sets every boyish heart tingling with patriotism.

Russia and the Russians. By Edmund Noble. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

This is a comprehensive, authentic, and very interesting book upon Russia and its people. Russia is a standing surprise to the world in its aggressive and sustaining power, and seems destined to become the greatest of the empires across the sea. He who would keep an eye on the history of the immediate future and understand it, must become familiar with Russia. Mr. Noble fully, and yet with comparative brevity, covers the ground. We are grati-

fied to receive this volume, and unhesitatingly recommend it. The titles of the chapters of the book indicate the sweep of the writer: "The Land and the People," "Laying the Foundations," "How Russia Became an Autocracy," "Peter the Great and Europeanization," "The Women Reformers," "Revolt of the Decembrists," "Emancipation of the Peasants," "Nihilism and the Revolutionary Movement," "The Religious Protest," "The Story of Russian Expansion," "Siberia and the Exile System," "Language and Literature," "The Russian Future."

Lyrical Vignettes. By F. V. N. Painter. Sibley & Ducker: Boston and Chicago.

This little volume contains a collection of short poems by Dr. F. V. N. Painter, of Roanoke College, Salem, Virginia, author of "A History of Education," "History of English Literature," "Introduction to English Literature," etc. These are genuine poems, brief, inspiring and impressive.

Magazines

The November issue of *Photo Era* is out with an illuminated cover, and the announcement that this enterprising publication has just absorbed the *American Journal of Photography* of Philadelphia, one of the oldest and most widely-known photographic magazines published in the United States. This will decidedly broaden the scope of *Photo Era*. The beautiful halftones of the work of Mr. W. B. Dyer, of Chicago, are excellent specimens of the art of portraiture. Mr. Lyman Underwood writes interestingly, with illustrations, of a "Wild Cat in a Studio." Mr. J. A. Lorenz describes the new process of "Drawing on Negatives." The experiments of Prof. Nipher of the Washington University, St. Louis, Mo., on the "Zero Photographic

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"Plate" are exceedingly interesting, as they embody results that are far-reaching in photography. The November issue is a very valuable and handsome number. (Photo Era Publishing Company: 170 Summer Street, Boston, Mass.)

The *Quarterly Journal of Economics* for November contains 150 full pages. The following are some of the subjects comprehensively treated: "Recent Discussions of the Capital Concept;" "The Trusts: Facts Established and Problems Unsolved;" "Enterprise and Profit;" "The Capitalization of Public-Service Corporations;" "Heredity and Environment: A Rejoiner." (Published for Harvard University by George H. Ellis, Boston.)

The special features of the November number of the *American Monthly Review of Reviews* are two illustrated articles describing the campaign methods of the Republican and Democratic national committees, and a full account of the inception and purpose of the Hall of Fame for eminent Americans, by Chancellor MacCracken, of New York University, with portraits of the twenty-nine distinguished Americans just selected as worthy of commemoration in this unique edifice. The editorial department, "The Progress of the World," covers the Presidential campaign, the British and Canadian general elections, the careers of the late John Sherman and Charles Dudley Warner (with portraits), and many other topics of special interest at the present moment. Many of the latest and most effective cartoons of the campaign are reproduced in this number. (Review of *Reviews* Co.: New York.)

The November *Century* is the first of two numbers especially noteworthy, not only for the interest of their contents, but for the beauty and abundance of their illustrations. The rich effects of color printing are seen in the pictures illustrating an outdoor paper by Maurice Thompson. In the present issue appear the opening chapters of "Her Mountain Lover," a novelette by Hamlin Garland. In the same number are short stories by Frank R. Stockton, Charles Dudley Warner, Arthur Colton, and George S. Hays. There is the beginning of a group of papers on Daniel Webster by John Bach McMaster, and the second of Bishop Potter's timely articles on the Far East, this one being on the Philippines. (Century Co.: New York.)

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Boston Methodist Social Union

The fall Ladies' Night meeting of the Union was held Monday evening at the American House, where more than three hundred of the Methodists of Boston and vicinity gathered to hear Bishops Cranston and Hamilton. It was expected that Bishop Joyce would also be present, but he was detained in New York. It proved very difficult as it was for the two Bishops who were the guests of the evening to come to this meeting, and it was accomplished only by arriving at 6 P. M. and returning on the midnight train. At the guests' table with President and Mrs. Atwood sat Bishops Cranston and Hamilton, Drs. W. P. Thirkield, W. I. Haven, F. C. Haddock, and John Galbraith, and Dr. Edwards, of London. Among the ladies were Miss Grace Stephens of India, Mrs. Delta Lathrop Williams, general secretary of the W. H. M. S., and Miss Clementina Butler, of Newton Centre. Grace was said by Dr. Thirkield, and

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prayer after the dinner was offered by Dr. Edwards of Charrington Hall, London.

President Atwood introduced to the Union the special guests. The company was then highly favored with a duet by Mrs. Annie M. C. Ives and Mrs. F. I. Atwood, which was very finely rendered and called forth an encore.

Bishop Cranston was then introduced and spoke, in part, as follows: He expressed pleasure that he had been assigned to preside over the New England Conference next spring. He would now speak of the mission fields recently visited. In Korea, Japan and China the gains are enormous. How grateful we are that no one of our missionaries has been lost in our late trials in those lands! But how sad that so many native Christians have had to lose their lives for love of their religion! Not one of these people has recanted, so far as reported. They have silenced forever the voice of the traducer, who declared they were Christians only for their temporal gain. Through this bitter persecution we have on our hands many fatherless, motherless and homeless people. There are 3,000 people in our care in this region subject to famine and stripped by the horrors of war. You will respond to this appeal. It has been no strange sight to see in the daily papers of Shanghai articles on the advisability of the dismemberment of the Chinese Empire. As he remembered the aggressions on Chinese territory and the methods of work of the Catholic Church, it is not possible to hold the missionaries of our Protestant churches of America in any sense responsible for this war. President McKinley had assured him that the guilty shall be brought to punishment so far as it is possible. China is the problem of the world today. Sir Robert Hart, than whom none is more fitted to speak, has sounded a word of alarm in the ears of Christendom. This is not the outcry of an ill-informed man. He says: "Fifty years hence an army of fifty million Boxers will be in China, which will threaten the world." He sees but two possible remedies—the spread of Christianity, or the dismemberment of the empire and the policing by all the Powers. He did not despair of the former remedy. It is plain that the time is come for America to assume leadership in the world's advancement. It is true that we are in the best position to be leaders. He advised the churches to multiply their missionary forces twenty-fold. The Chinese Christians have met the test of fire and blood. The time has come, too, when others than Christians should aid in this missionary work. In view of the difficulties before the world today, it is our right to appeal to the business world for aid in practical phases of missionary work. It is not politic to discount the Chinaman. His patience and skill must be reckoned with. These people who can imitate your manufactures, buy what they cannot create, and who have been laying up this store of hatred against the white race, are to be reckoned with some day. Missionary work is needed. More education is needed. They are human and will respond to kind treatment. Punish the leaders of the Boxers, bring back the rightful Emperor, give back to the Chinaman that which is lawfully his, and show the Emperor that we demand and will give justice. Let America seize this opportunity to reap victories such as never have hitherto brightened the pages of our history.

Bishop Hamilton, upon being introduced, said there was no spot on the planet where he would prefer to be except in San Francisco. He regretted that he could not produce the other Bishop who was promised. If the Union could know the difficulty he and Bishop Cranston had experienced in getting there, and the objections to their leaving New York, it would be seen how hard it was to be present. Since leaving Boston in August last, he had been to San Francisco, and was most cordially welcomed there. He

had held eight Conferences, had stationed preachers in the Sandwich Islands, among the Chinese, Japanese, Indians, on the mountains, in the valleys, in the heat, and in the cold. From here to South Carolina is the length of the State of California. The next New York is to be in the great State of California, for one-half the population of the globe is just the other side of the Golden Gate. In the last ten years one-quarter of a million of people have come into our borders through the Golden Gate. The one city that has outrun all others in this country is Los Angeles. California is the most fascinating place both in beauty of its mountains and in the products of its plains. As a Christian Church you want to remember that the population of this country is increasing by a half-million of immigrants a year. These people no longer come from the north of Europe, but from the south. One-third of the population of the United States today is either foreign or born of foreign parents. The cure is Christianization. The Chinese take naturally to Methodism. He was looking for big men to handle these responsibilities. The Gospel of Christ is the only cure for the dangers. God has given us the opportunity to do the work that needs to be done. The Chinese who are coming to our shores are the most intelligent classes. We have to have intelligent workers in the West. Every member of the Arizona Conference is a college graduate. San Francisco is going to be more in the eye of the world in the next ten years than any other city in our country. Let us be proud of our religion, let us go about our work as though we meant to be successful. Let us be as earnest for the spiritual part of our work as for the so-called cultured part of it. Let us dare to do our duty as Methodists, that we may live to see (as it may be our privilege) John Wesley go with Jesus to the last man.

Miss Grace Stephens was introduced for a few words, although it was late, and told a fitting incident of the rescue of a heathen boy from idolatry, his education and his development into an efficient and successful teacher and preacher among his people. This, Miss Stephens says, was "one thing Christ is doing in Madras."

President Atwood announced as a committee to nominate officers for the new year, L. S. Johnson, of Malden, C. O. Breed, of Lynn, W. S. Allen, of East Boston, G. W. Flynn, of Jamaica Plain, and J. S. Damrell, of Boston.

The Union then adjourned after the benediction by Bishop Hamilton.

It is within reach, but a ladder-length away, only an upper room in the Father's house, connected by a staircase with this basement room of earth.—F. N. Zabriskie.

Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God.—Theodore L. Cuyler, D. D.

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